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FOR HOLY  
COMMUNION

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Benjamin -



# DEVOTIONS FOR HOLY COMMUNION





# DEVOTIONS FOR HOLY COMMUNION

COMPILED FROM  
THE ROMAN MISSAL AND BREVIARY  
THE PARADISUS ANIMAE  
THE FOLLOWING OF CHRIST  
THE HYMNS OF THE CHURCH AND  
THE WRITINGS OF SAINTS

WITH A PREFACE BY  
THE REV. ALBAN GOODIER, S.J.

BURNS AND OATES  
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HC 13015



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## THE PREFACE

THE compilers of this volume need not scruple to add yet another to the long list of books that bear upon the Blessed Sacrament.

As His Lordship the Bishop of Newport in a recent work has pointed out, we have of late years lived into what may be considered a new phase of the history of the Holy Eucharist; one in which Communion has come to provide an inner satisfaction to that craving of the human heart so characteristic of our hungry generation, and has been made more than ever before the Bread that is given for the Life of the world. Now more than ever it has become "our daily Bread," and has been definitely adopted as the means of saving mankind from itself and the death-in-life around it.

But with the new phase has arisen a new need. The practice of daily, or even frequent, Communion has created a new attitude of mind in regard to the Blessed Sacrament; one in which greater familiarity has mingled with greater reverence and realization, and in which a new method is demanded of giving it expression. Forms of prayer, particularly of vocal prayer, which sufficed in the days when we needed some formula, now no longer seem to have substance or meaning enough for our satisfaction; we look rather for what is substantial and solid than for what is beautiful in word, and for what provides lasting reality than for what may affect us at the moment.

It is with the hope of somewhat supplying that need that the present book has been compiled. As will be seen at a glance it aims at little or nothing that is new; on the contrary it harks back to the great masters of prayer in the past, and to the great devotions of the Church, confident that what has come from the hearts of saints, and what has satisfied so many generations of the faithful, will be likely to satisfy us and our craving more than words

which, however holy in themselves, are, nevertheless, merely written for the occasion. From the liturgy of the Church, from her fathers and her saints, from her most familiar and universal books of devotion, and from the Holy Scriptures, the compilers have put together what after not a little experience has seemed to them most suited to the mind of the frequent communicant.

As for the particular use which this little book may most easily supply, it must, of course, always be true that prayer is a realm to be explored by every soul for itself, and according to its bent and previous training must be its particular method here and now. Still it may be suggested that this is not, and is not intended to be, a prayer-book in the accepted sense; it contains no prayers, or very few, such as we may cursively read, and close the book, and be satisfied. It might rather be classed as a book of meditation, or of contemplation, or even of spiritual reading with a view to contemplation. We are told in certain notes, written in the lifetime of St Aloysius Gonzaga by one who knew the Saint well, that he learnt to pray, and even to rise to great heights of contemplation, by a very simple method. He had a prayer-book that fed his mind with the thoughts that he most desired; he read it again and again, every time more slowly; gradually he found in a page what occupied him for an hour; gradually a line was sufficient; gradually, by careful attention of the mind, and by lifting his heart in affections, he passed from a casual reader of a book to a man of profound contemplation. Some such use is that which is in the mind of the compilers of the present volume. It provides an abundance of food for prayer, but not on that account should that food be taken at once or hurriedly. Rather let the lover of the Blessed Sacrament who may think fit to use it dip here or there, wherever may be most according to his mind, and be in no hurry to go forward; but, as a teacher of prayer suggests, be content to stop and dwell on a thought or a word which lifts his mind and heart to

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GOD. By so doing it may be hoped that this little book will help to develop that knowledge which "is Eternal Life" (John xvii, 3), that love which "surpasseth all knowledge" (Eph. iii, 19), and that union with CHRIST and with all men which was the one prayer and the one ambition alike of the Master and of His great Apostle.

ALBAN GOODIER, S.J.

Manresa House, Roehampton,  
October 15, 1909.





## THE COMPILERS' NOTE

**T**HIS book is compiled almost exclusively from the Liturgy and writings of the Saints. The *Paradisus Animae*, from which the second part is taken, may almost rank as such, for since its composition in the sixteenth century it has been looked upon as the most complete compendium of what is most solid, beautiful and varied in Catholic devotion. The words of Cardinal Manning concerning it are well known. "There are three books which always seem to me to form a triad of dogma, of poetry, and of devotion: *The Summa* of St Thomas, the *Divina Commedia*, and the *Paradisus Animae*. All these contain the same outline of Faith: St Thomas traces it on the intellect, Dante upon the imagination, and the *Paradisus Animae* upon the heart." The edition here used is that brought out by Burns and Oates in 1877.

The selection of prayers of Carthusian Monks is taken from the volume entitled *Ancient Devotions to the Sacred Heart*, published by Burns and Oates. We are indebted to the kindness of the Very Reverend Father Prior of Parkminster for permission to make this selection.

Extracts from the writings of St Teresa have been taken chiefly from the *Life* of the Saint translated by Mr David Lewis; those from St Catherine of Siena from Miss Drane's life of the Saint; and the selections from St Francis de Sales from the admirable translations of the late Canon Mackey, O.S.B.

We are indebted to the courtesy of the compiler of *Ancient Devotions for Holy Communion* for the prayers of St John Chrysostom, and to the great kindness of Father Alban Goodier, S.J., for some of the translations from St Augustine, and for his renderings of St Bernard's *Jesu dulcis memoria* and of his hymns to the Wounds of CHRIST. Most of the hymns to the Blessed Sacrament are the usual well-known translations.

Dr Challoner's version of *The Following of CHRIST* has been taken as being the most widely known and the most popular.

Convent of the Sacred Heart, Rochampton,  
October 20, 1909.

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## DECREES OF SACRED CONGREGATIONS ON DAILY COMMUNION

### I

#### DECREE OF THE SACRED CONGREGATION OF THE COUNCIL ON RECEIVING DAILY THE MOST HOLY EUCHARIST.

**T**HE Council of Trent, having in view the unspeakable treasures of grace which are offered to the faithful who receive the Most Holy Eucharist, makes the following declaration: "The holy Synod would desire that at every Mass the faithful who are present should communicate, not only spiritually, by way of internal affection, but sacramentally, by the actual reception of the Eucharist" (Sess. XXII, cap. vi). Which words declare plainly enough the wish of the Church that all Christians should be daily nourished by this heavenly banquet, and should derive therefrom abundant fruit for their sanctification.

And this wish of the Council is in entire agreement with that desire wherewith CHRIST our LORD was inflamed when He instituted this Divine Sacrament. For He Himself more than once, and in no ambiguous terms, pointed out the necessity frequently\* of eating His Flesh and drinking His Blood, especially in these words: "This is the bread that cometh down from Heaven; not as your fathers did eat manna, and are dead: he that eateth this bread shall live for ever" (John vi, 59). Now, from this comparison of the food of angels with bread and with the manna, it was easily to be understood by His disciples that, as the body is daily nourished with bread, and as the Hebrews were daily nourished with manna in the desert, so the Christian soul might daily partake of this heavenly bread, and be refreshed thereby. Moreover, whereas in the LORD's Prayer we are bidden to ask for "our daily bread," the holy Fathers of the Church all but unanimously teach that by these words must be understood, not so much that material bread which is the support of the body as the Eucharistic Bread which ought to be our daily food.

Moreover, the desire of JESUS CHRIST and of the Church that all the faithful should daily approach the sacred banquet is directed chiefly to this end, that the faithful, being united to God by means of the Sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid those graver sins to which human frailty is liable; so that its primary purpose is not that the honour and reverence due to our LORD may be safeguarded, or that the Sacrament may serve as a reward of virtue bestowed on the recipients (St Augustine, Sermon 57 in St Matt., *De*

\* "*Cerebro manducandi*" (Latin text).



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*Orat. Dom.*, N. 7.). Hence the holy Council of Trent calls the Eucharist "the antidote whereby we are delivered from daily faults and preserved from deadly sins" (Sess. XIII, cap. ii).

This desire on the part of God was so well understood by the first Christians that they daily flocked to the holy table as to a source of life and strength. "They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread" (Acts ii, 42). And that this practice was continued into later ages, not without great fruit of holiness and perfection, the holy Fathers and ecclesiastical writers bear witness.

But when in later times piety grew cold, and more especially under the influence of the plague of Jansenism, disputes began to arise concerning the dispositions with which it was proper to receive Communion frequently or daily, and writers vied with one another in imposing more and more stringent conditions as necessary to be fulfilled. The result of such disputes was that very few were considered worthy to communicate daily, and to derive from this most healing Sacrament its more abundant fruits, the rest being content to partake of it once a year, or once a month, or at the utmost weekly. Nay, to such a pitch was rigorism carried that whole classes of persons were excluded from a frequent approach to the holy table; for instance, those who were engaged in trade, or even *those who were living in the state of matrimony*.

Others, however, went to the opposite extreme. Under the persuasion that daily Communion was a Divine precept, and in order that no day might pass without the reception of the Sacrament, besides other practices contrary to the approved usage of the Church they held that the Holy Eucharist ought to be received, and in fact administered it, even on Good Friday.

Under these circumstances the Holy See did not fail in its duty of vigilance, for by a decree of this Sacred Congregation, which begins with the words *Cum ad aures*, issued on February 12, A.D. 1679, with the approbation of Innocent XI, it condemned these errors, and put a stop to such abuses, at the same time declaring that all the faithful of whatsoever class—merchants or tradesmen or married persons not excepted—might be admitted to frequent Communion, according to the devotion of each one and the judgement of his confessor. And on December 7, 1690, by the decree of Pope Alexander VIII, *Sanctissimus Dominus*, the proposition of Baius, postulating a perfectly true love of God, without any admixture of defect, as requisite on the part of those who wished to approach the holy table, was condemned.

Yet the poison of Jansenism, which, under the pretext of showing due honour and reverence to the Holy Eucharist, had infected the minds even of good men, did not entirely disappear. The controversy as to the dispositions requisite for the lawful and laudable frequentation of the Sacrament survived the declarations of the Holy See; so

much so, indeed, that certain theologians of good repute judged that daily Communion should be allowed to the faithful only in rare cases and under many conditions.

On the other hand, there were not wanting men of learning and piety who more readily granted permission for this practice, so salutary and so pleasing to God. In accordance with the teaching of the Fathers, they maintained that there was no precept of the Church which prescribed more perfect dispositions in the case of daily than of weekly or monthly Communion; while the good effects of daily Communion would, they alleged, be far more abundant than those of Communion received weekly or monthly.

In our own day the controversy has been carried on with increased warmth, and not without bitterness, so that the minds of confessors and the consciences of the faithful have been disturbed, to the no small detriment of Christian piety and devotion. Accordingly, certain distinguished men, themselves pastors of souls, have urgently besought His Holiness Pope Pius X to deign to settle, by his supreme authority, the question concerning the dispositions requisite for daily Communion; so that this usage, so salutary and so pleasing to God, might not only suffer no decrease among the faithful, but might rather be promoted and everywhere propagated—a thing most desirable in these days, when religion and the Catholic faith are attacked on all sides, and the true love of God and genuine piety are so lacking in many quarters. And His Holiness, being most earnestly desirous, out of his abundant solicitude and zeal, that the faithful should be invited to partake of the sacred banquet as often as possible, and even daily, and should profit to the utmost by its fruits, committed the aforesaid question to this Sacred Congregation, to be looked into and decided once for all (*definiendum*).

Accordingly, the Sacred Congregation of the Council, in a Plenary Session held on December 16, 1905, submitted the whole matter to a very careful scrutiny; and, after sedulously examining the reasons adduced on either side, determined and declared as follows:

1. Frequent and daily Communion, as a thing most earnestly desired by CHRIST our LORD and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention, can lawfully be hindered therefrom.
2. A right intention consists in this: that he who approaches the holy table should do so, not out of routine, or vain-glory, or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this Divine remedy for his weaknesses and defects.
3. Although it is most expedient that those who communicate frequently or daily should be free from venial sins, especially from

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such as are fully deliberate, and from any affection thereto, nevertheless, it is sufficient that they be free from mortal sin, with the purpose of never sinning in future; and, if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves even from venial sins, and from all affection thereto.

4. But whereas the Sacraments of the New Law, though they take effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better, therefore care is to be taken that Holy Communion be preceded by serious preparation, and followed by a suitable thanksgiving, according to each one's strength, circumstances, and duties.

5. That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade anyone (*ne quemquam avertant*) from frequent and daily Communion, provided that he is in a state of grace and approaches with a right intention.

6. But since it is plain that by the frequent or daily reception of the Holy Eucharist union with CHRIST is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed on the recipient, therefore parish priests, confessors, and preachers—in accordance with the approved teaching of the Roman Catechism (Part II, cap. iv, N. 60)—are frequently, and with great zeal, to exhort the faithful to this devout and salutary practice.

7. Frequent and daily Communion is to be promoted especially in religious Orders and Congregations of all kinds; with regard to which, however, the decree *Quemadmodum*, issued on December 17, 1890, by the Sacred Congregation of Bishops and Regulars, is to remain in force. It is also to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar; as also in all Christian establishments, of whatever kind, for the training of youth.

8. In the case of religious institutes, whether of solemn or simple vows, in whose rules, or constitutions, or calendars Communion is assigned to certain fixed days, such regulations are to be regarded as *directive* and not *preceptive*. In such cases the appointed number of Communions should be regarded as a minimum, and not as setting a limit to the devotion of the religious. Therefore, freedom of access to the Eucharistic table, whether more frequently or daily, must always be allowed them, according to the principles above laid down in this decree. And in order that all religious of both sexes may clearly understand the provisions of this decree, the Superior of each house is to see that it is read in community, in the vernacular, every year within the octave of the Feast of Corpus Christi.

9. Finally, after the publication of this decree, all ecclesiastical

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writers are to cease from contentious controversies concerning the dispositions requisite for frequent and daily Communion.

All this having been reported to His Holiness Pope Pius X by the undersigned Secretary of the Sacred Congregation in an audience held on December 17, 1905, His Holiness ratified and confirmed the present decree, and ordered it to be published, anything to the contrary notwithstanding. He further ordered that it should be sent to all local ordinaries and regular prelates, to be communicated by them to their respective seminaries, parishes, religious institutes, and priests; and that in their reports concerning the state of their respective dioceses or institutes they should inform the Holy See concerning the execution of the matters therein determined.

*Given at Rome, the 20th day of December, 1905.*

✠ VINCENT, CARD. BISHOP OF PALESTRINA  
*Prefect.*

CAJETAN DE LAI, *Secretary.*

L. ✠ S.

## II

DECREE BY WHICH DAILY COMMUNICANTS MAY GAIN ALL INDULGENCES  
WITHOUT BEING OBLIGED TO CONFESS WEEKLY

**H**IS Holiness Pope Pius X most earnestly desires that the praiseworthy custom, so very acceptable to God, by which the faithful, in a state of grace and with a right intention, approach daily to Holy Communion, may become more general and may lead to more virtuous lives. For which reason, graciously and gladly receiving the petitions of many persons addressed to him through the most eminent Cardinal Casimir Gennari, he has justly determined to grant a special favour to all those who follow or desire to follow the practice aforesaid.

Pope Clement XIII, of happy memory, by a decree of this Sacred Congregation of the 9th day of December, 1763, granted to all the faithful, "who striving to purify their souls by frequent confession of their sins, were accustomed, unless they were legitimately hindered, to approach the Sacrament of Penance at least once a week, and were not conscious of having committed any mortal sin since their last Confession, the privilege of gaining all indulgences whatsoever, without the actual Confession which otherwise would be necessary for gaining them, this concession, however, being in no wise applicable to the indulgences of a jubilee, whether ordinary or extraordinary or to other indulgences granted in like manner; for which, besides the other works enjoined, sacramental Confession must be made within the time prescribed." Now, however, to all the faithful who, being in a state of grace and having a right and devout intention, are accustomed daily to receive the Holy Sacrament of the Altar, even if they once or twice in a week omit their daily Communion, our most

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Holy Father Pius X grants that they may avail themselves of the above-mentioned indult of Clement XIII, of happy memory, without the weekly Confession which, in other circumstances, is still of obligation for rightly gaining the indulgences that occur during the week. His Holiness, moreover, has graciously declared that this privilege will hold good in future times, anything to the contrary notwithstanding.

*Given at Rome, the 14th day of February, 1906.*

A. CARD. TRIPEPI, *Prefect.*

✠ D. PANICI, Archbishop of Laodicea,  
*Secretary.*

L. ✠ S.

The present rescript has been shown at the Secretariate of the Sacred Congregation of Indulgences and Holy Relics. In testimony whereof, etc.

*Given at Rome, at the aforesaid Secretariate, the 16th day of February, 1906.*

JOSEPH M. CANON COSELLI, *Substitute.*

L. ✠ S.

### III

THE SACRED CONGREGATION OF THE COUNCIL ON—(1) CERTAIN QUESTIONS CONCERNING HOLY COMMUNION; (2) CONCERNING THE COMMUNION OF CHILDREN WHO HAVE RECENTLY MADE THEIR FIRST COMMUNION, AND ALSO CONCERNING THE SICK SUFFERING FROM SOME CHRONIC ILLNESS WHO ARE UNABLE TO REMAIN FASTING.

ON December 20, 1905, our Holy Father, Pope Pius X, having consulted the Sacred Congregation, published the decree "On the Daily Reception of the Holy Eucharist," by which all the faithful of whatever state or condition were earnestly exhorted to frequent and daily Communion, as something greatly desired by CHRIST our LORD and the Catholic Church; so that no person in a state of grace and in proper dispositions should be dissuaded from approaching the Holy Table.

In that decree, among other things, it is laid down in Art. 7: "Frequent and daily Communion must be fostered particularly in Religious institutions for both sexes; most earnestly must it be encouraged in seminaries for Church students, whose lives are to be devoted to the service of the Altar; and likewise must this practice be encouraged in every kind of establishment for the training of youth."

Furthermore, in order that the practice of the daily reception of Holy Communion, so praiseworthy and pleasing to God, may be propagated and bring greater fruit, His Holiness, not content with the indulgences granted on May 30, 1905, to the faithful who should

say the prayer for the propagation of the custom of daily Communion, in addition, by a decree *Urbis et Orbis*, dated February 14, 1906, issued by the Sacred Congregation of Indulgences and Relics, has graciously conceded that all indulgences may be gained by daily Communion without the necessity of weekly Confession.

The many newspaper comments, and also the large number of letters sent to the Sacred Congregation by Bishops and the Superiors of religious orders, go to show the joy and gratitude with which the declarations and arrangements of the Holy Father have been received.

But at the same time doubts and questions began to arise, and among them there are two worthy of special consideration—viz., those which are connected with children who have but recently made their first Communion, and the infirm suffering from some chronic illness.

Wherefore the Holy See has been asked to solve the two following doubts:

1. In establishments for the training of youth are those who have just made their first Communion to be urged and taught to go to Holy Communion every day?

2. Is there any remedy for those who are sick for a considerable period and who cannot preserve the fast, to obviate their being deprived of the Eucharistic Bread during their long illnesses?

*Resolutions.*—The Congregation of the Council, having considered all things carefully, came to the following decisions on September 15, 1906:

To the first question: That, in accordance with Article First of the decree, frequent use of the Holy Communion is recommended even to younger children, who, once they have been admitted to their first Communion, according to the prescriptions of the Roman Catechism, chapter iv, n. 63, ought not to be hindered from its frequent reception, but rather encouraged thereto, to the rejection of a contrary practice anywhere prevailing.

To the second question: Your proposal favourably entertained, after putting the matter before the Holy Father.

From the foregoing we may gather:

1. The dispositions requisite for frequent and daily Communion are a state of grace and a right intention.

2. These dispositions are eminently found in first communicants, whose minds have not been affected by sin and who are free from hypocrisy.

3. Wherefore frequent and daily Communion is to be strongly commended to young children, since it is greatly to be desired that before they are overcome by passions they should be clothed in CHRIST, and thus shielded in their innocence and piety.

4. This most salutary practice is to be specially followed in semi-

## xxvi DECREES OF SACRED CONGREGATIONS

naries, monastic houses of either sex, and other religious houses Catholic schools and institutions in which even little children are educated and brought up.

### IV

#### COMMUNION OF THE SICK.

**A**FTER the decree issued December 20, 1905, concerning the frequent and daily reception of the Blessed Eucharist and the indulgences granted May 30 of the same year by our Holy Father Pope Pius X to all the faithful who should recite certain prayers with devotion for the propagation of daily Communion; also after the subsequent decree, *Urbis et Orbis*, of February 14, 1906, issued by the "S. C. Indulgentiarum et Reliquiarum," by virtue of which the faithful could, by daily Communion, gain all the indulgences without an obligation of confessing weekly; it is unnecessary to say how gladly such beneficent wishes of the Holy See have been received, especially by the Bishops and Superiors of religious orders. Hence, since zeal for cherishing piety has been enkindled, an inquiry was made to see if there could be any possibility of obtaining concessions for the sick who are afflicted with tedious maladies, and are desirous of being strengthened frequently by the Eucharistic Bread, and are not able to observe the natural fast in its entirety. Wherefore petitions to this effect—*i.e.*, on behalf of the sick—were presented to our Most Holy Lord, Pope Pius X, and he, after maturely weighing the matter and conferring with the Sacred Congregation of the Council, has graciously conceded that sick persons who have already been laid up for a month, and have no sure hope of speedy recovery, shall be allowed, with the confessor's approval [*de confessorii consilio*], to receive the Most Holy Eucharist in spite of their having taken nourishment in form of liquid [*per modum potus*]: in the case of those living in pious households where the Blessed Sacrament is reserved, or which enjoy the privilege of having Mass celebrated in a domestic oratory, once or twice a week; in the case of others, once or twice a month . . . etc., etc.

*Given at Rome, December 7, 1906.*

✠ VINCENT., CARD. BISHOP OF PALESTRINA,  
*Prefect.*

C. DE LAI, *Secretary.*

L. ✠ S.

### V

EXTENSION OF THE DECREE OF DECEMBER 7, 1906, CONCERNING THOSE WHO MAY RECEIVE NON-FASTING COMMUNION.

**T**HE following question was proposed to the Sacred Congregation: "Does the denomination 'those who are lying ill for a month' [*infirmi qui a mense decumbunt*], and who, according to the

Decree of December 7, 1906, are allowed to receive non-fasting Communion, include only those who are sick and actually in bed for a month, or are those included who, though suffering from some serious illness, and medically certified as unable to remain fasting, yet cannot remain in bed, or are even able to get up for some hours daily? "

The same Sacred Congregation, on March 6, 1907, gave the following answer: "Both classes are included; moreover, as a precautionary measure, this answer has been submitted to the Holy Father."

Furthermore, on March 25, 1907, having received the report of the undersigned Secretary of the Sacred Congregation of the Council, the Holy Father, Pope Pius X, graciously confirmed and ratified the resolution of the Sacred Congregation, and commanded it to be published, anything in the least to the contrary notwithstanding.

✠ VINCENT., CARD. BISHOP OF PALESTRINA  
*Prefect.*

C. DE LAI, *Secretary.*

L. ✠ S.

## VI

### DEVOTIONS IN THE OCTAVE OF CORPUS CHRISTI

FOR the continuance and daily increase of the abundant fruit produced by the decree of December 20, 1905, on *Daily Communion*, our Holy Father, Pope Pius X, by a letter of the Sacred Congregation of Indulgences of May 10, 1907, to the Bishops of the Catholic Church, has expressed his wish to have, as far as may be possible, the following annual observances:

#### IN CATHEDRAL CHURCHES.

That on Friday, Saturday, and Sunday, either immediately after the Festival of Corpus Christi, or (if the circumstances of persons or places so require) at some other time of the year to be fixed by the Bishop, there shall be in every cathedral church three days' prayer, as here described—namely:

1. That, *on each day*, there shall be a sermon on the great excellence of the Sacrament of the Eucharist, and on the dispositions required for worthily receiving it. That, after the sermon, the Blessed Sacrament shall be exposed; and during the exposition the prayer "O most Sweet Jesus" (see p. xxviii) shall be recited, to be followed on the Sunday by the *Te Deum*. That the *Tantum ergo* shall then be sung, and the Benediction of the Blessed Sacrament be given.

2. That, *on the Sunday*, the last of the three days, there shall be, at the usual parochial Mass, a homily by the parish priest on the Gospel of the Sunday within the Octave of Corpus Christi, or (if the Sunday be not within the octave) a sermon in preparation for a fervent Communion; and at this parochial Mass the faithful shall communicate. That, on this Sunday afternoon (or evening) there shall be



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the same service as on the two preceding days. And in the sermon the preacher shall exhort the faithful to more fervent piety towards the Most Holy Sacrament, and especially to a more frequent participation of this heavenly banquet, in accordance with the approved teaching of the *Catechismus Romanus* (see n. 6 of the decree of December 20, 1905). Moreover, at Benediction (as is said above) the *Tantum ergo* will be preceded by the *Te Deum*.

### IN PARISH CHURCHES

His Holiness earnestly recommends that also in parish churches, according as each Bishop in his prudence and discernment shall judge fit, there shall be at least those pious exercises which are above described for the cathedral churches for the Sunday within the Octave, or some other Sunday in the year.

### PRAYER BEFORE THE BLESSED SACRAMENT

**O** MOST sweet Jesus, who didst come into this world to enrich the souls of all mankind with the life of thy grace, and who, to preserve and sustain this life in them, dost daily give Thyself in the most august Sacrament of the Eucharist, as a saving medicine to heal their infirmities and a divine food to support their weakness, we pray and beseech Thee to pour forth upon them most graciously thy HOLY SPIRIT, so that, being filled therewith, any who are in mortal sin may, by returning to Thee, be restored to the life of grace which they have lost, and that those who, by thy great mercy, already serve Thee, may daily, as far as each one is able, come devoutly to thy heavenly banquet, and in the strength thereof may find a remedy for their daily venial faults and a support of the life of thy grace, and, thus becoming more and more cleansed from sin, may obtain the everlasting happiness of heaven. Amen.

# TEXTS OF SCRIPTURE CONCERNING THE BLESSED SACRAMENT

PROMISE.—John vi.

“**L**ABOUR not for the meat which perisheth, but for that which endureth unto life everlasting, which the SON of MAN will give you. For Him hath God the FATHER sealed.” They said therefore unto Him: “What shall we do that we may work the works of God?” Jesus answered and said to them: “This is the work of God, that you believe in Him Whom He hath sent.” They said therefore to Him: “What sign therefore dost Thou show that we may see, and may believe Thee? what dost Thou work? Our fathers did eat manna in the desert as it is written, He gave them bread from heaven to eat.”

Then Jesus said to them: “Amen, amen, I say to you: Moses gave you not bread from heaven, but My FATHER giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world.”

They said therefore unto Him: “LORD, give us always this bread.”

And Jesus said to them: “I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven: that if any man eat of it, he may not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is My Flesh for the life of the world.”

The Jews therefore strove among themselves, saying: “How can this man give us His Flesh to eat?”

Then Jesus said to them: “Amen, amen, I say unto you: Except you eat the Flesh of the SON of MAN, and drink His Blood, you shall not have life in you. He that eateth My Flesh, and drinketh My Blood, hath everlasting life: and I will raise him up in the last day. For My Flesh is

meat indeed: and My Blood is drink indeed: he that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the living FATHER hath sent Me, and I live by the FATHER: so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever."

### INSTITUTION

**A**ND whilst they were at supper, JESUS took bread, and blessed, and broke: and gave to His disciples, and said: "Take ye, and eat: This is My Body."

And taking the chalice He gave thanks: and gave to them saying: "Drink ye all of this. For this is my Blood of the new testament which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of My FATHER."\*

**A**ND whilst they were eating, JESUS took bread: and blessing, broke, and gave to them, and said: "Take ye, this is My body."

And having taken the chalice, giving thanks He gave it to them. And they all drank of it. And He said to them: "This is My Blood of the new testament, which shall be shed for many. Amen, I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God."†

**A**ND taking bread, He gave thanks, and brake; and gave to them, saying: "This is My Body which is given for you. Do this for a commemoration of Me."

In like manner the chalice also, after He had supped, saying: "This is the chalice of the new testament in My Blood, which shall be shed for you."‡

\* Matthew xxvi, 26-29. † Markxiv, 22-25. ‡ Luke xxi, 19, 20.

**T**HE chalice of benediction, which we bless, is it not the Communion of the Blood of CHRIST? And the bread, which we break, is it not the partaking of the Body of the LORD? For we, being many, are one bread, one body, all that partake of one bread. Behold Israel according to the flesh: are not they that eat of the sacrifices partakers of the altar?\*

**F**OR I have received of the LORD that which also I delivered unto you, that the LORD JESUS, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: "Take ye and eat: this is My Body which shall be delivered for you: this do for the commemoration of Me." In like manner also the chalice, after He had supped, saying: "This chalice is the new testament in My Blood: this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the LORD, until He come."

Therefore, whosoever shall eat this bread, or drink the chalice of the LORD unworthily, shall be guilty of the Body and of the Blood of the LORD. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the Body of the LORD.†

\* St Paul, I to the Corinthians, Chapter x, 16-18.

† St Paul, I to the Corinthians, Chapter xi, 23-29.



**PART THE FIRST**  
**FROM THE ROMAN MISSAL AND THE ROMAN**  
**BREVIARY**



# DEVOTIONS FOR HOLY COMMUNION

## A PRAYER BEFORE MASS<sup>1</sup>

**O** MERCIFUL FATHER, who didst so love the world as to give up for our redemption thy beloved SON; who, in obedience to Thee, and for us sinners, humbled Himself even unto the death of the cross, and continues to offer Himself daily, by the ministry of His priests, for the living and the dead; we humbly beseech Thee, that penetrated with a lively faith, we may always assist with the utmost devotion and reverence at the oblation of His most precious Body and Blood, which is made at Mass, and thereby be made partakers of the sacrifice which He consummated on Calvary.

In union with thy Holy Church and its ministers, and invoking the Blessed Virgin Mary, Mother of God, and all the angels and saints, we now offer the adorable Sacrifice of the Mass to thy honour and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to Thee, and total dependence on thy gracious providence, and in thanksgiving for all thy benefits, and for the remission of our sins.

We offer it for the propagation of the Catholic Faith, for our most Holy Father the Pope, for our archbishop (or bishop), and for all the pastors and clergy of thy Holy Church, that they may direct the faithful in the way of salvation; for all that are in high station, that we ourselves may lead quiet and holy lives; for peace and good will among all states and people; for the necessities of mankind; and particularly for the congregation here present; to obtain all blessings we stand in need of in this

<sup>1</sup>This prayer is not taken from the Missal or Breviary.



4 FROM THE ROMAN MISSAL  
 life, everlasting happiness in the next, and eternal rest to the faithful departed.

And, as JESUS CHRIST so ordained, when He instituted at His Last Supper this wonderful mystery of His power, wisdom and goodness, we offer the Mass in grateful remembrance of all He has done and suffered for the love of us; making special commemoration of His bitter passion and death, and of His glorious resurrection and ascension into Heaven. Vouchsafe, O Almighty and Eternal God, (for to Thee alone the homage of sacrifice is due) graciously to accept it for these and all other purposes agreeable to thy holy will. And, to render it the more pleasing, we offer it to Thee through the same JESUS CHRIST, thy beloved SON, our LORD and SAVIOUR, our High Priest and Victim, and in the name of the Most Holy Trinity, the FATHER, the SON, and the HOLY GHOST, to Whom be honour, praise and glory, for ever and ever. Amen.

## THE ORDINARY OF THE MASS

*The Priest begins at the foot of the Altar.*

**I**N nomine PATRIS, et FILII, et SPIRITUS SANCTI. Amen.

P. Introibo ad altare DEI.

Ry. Ad DEUM qui lætificat juventutem meam.

**I**N the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

I will go in to the altar of God.

To God who giveth joy to my youth.

Psalm xlii.

**J**UDICA me DEUS, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

Ry. Quia tu es Deus fortitudo mea: quare me repuli-

**J**UDGE me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

For Thou art God my strength: why hast Thou

sti, et quare tristis incedo,  
dum affligit me inimicus ?

cast me off ? and why go I  
sorrowful whilst the enemy  
afflicteth me ?

P. Emitte lucem tuam, et  
veritatem tuam : ipsa me de-  
duxerunt, et adduxerunt in  
montem sanctum tuum, et  
in tabernacula tua.

Send forth thy light and  
thy truth ; they have con-  
ducted me and brought me  
unto thy holy hill, and into  
thy tabernacles.

R<sub>7</sub>. Et introibo ad altare  
DEI ; ad DEUM qui lætificat  
juventutem meam.

And I will go in to the altar  
of God ; to God who giveth  
joy to my youth.

P. Confitebor tibi in cithara  
DEUS, DEUS meus : quare  
tristis es anima mea, et  
quare conturbas me ?

To Thee, O God, my God, I  
will give praise upon the  
harp ; why art thou sad, O  
my soul, and why dost thou  
disquiet me ?

R<sub>7</sub>. Spera in DEO, quoniam  
adhuc confitebor illi : salu-  
tare vultus mei, et DEUS  
meus.

Hope in God, for I will still  
give praise to Him, the salva-  
tion of my countenance and  
my God.

P. Gloria PATRI, et FILIO, et  
SPIRITUI SANCTO.

Glory be to the FATHER,  
and to the SON, and to the  
HOLY GHOST.

R<sub>7</sub>. Sicut erat in principio,  
et nunc, et semper, et in  
sæcula sæculorum. Amen.

As it was in the beginning,  
is now, and ever shall be,  
world without end. Amen.

P. Introibo ad altare DEI.

I will go in to the altar of  
God.

R<sub>7</sub>. Ad DEUM qui lætificat  
juventutem meam.

To God who giveth joy to  
my youth.

P. Adjutorium nostrum in  
nomine DOMINI.

Our help is in the name of  
the LORD.

R<sub>7</sub>. Qui fecit cælum et  
terram.

Who made heaven and  
earth.

*In Masses of Requiem for the Dead, and in Masses of the  
Time, from Passion Sunday till Holy Saturday exclusively,  
the above Psalm Judica is omitted.*

P. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis et vobis fratres, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad DOMINUM DEUM nostrum.

R7. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

R7. Confiteor Deo omnipotenti beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam

I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints and to you, brethren, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints and you brethren, to pray to the LORD our God for me.

May Almighty God be merciful to thee, and thy sins being forgiven, bring thee to everlasting life.

Amen.

I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed: through my fault, through my

# THE ORDINARY OF THE MASS 7

Mariam semper virginem,  
beatum Michaellem archan-  
gelum, beatum Joannem  
Baptistam, sanctos Aposto-  
los Petrum et Paulum, om-  
nes Sanctos, et te, Pater,  
orare pro me ad DOMINUM  
DEUM nostrum.

P. Misereatur vestri omni-  
potens DEUS, et dimissis  
peccatis vestris, perducatur  
vos ad vitam æternam.

R. Amen.

P. Indulgentiam, absolu-  
tionem, et remissionem pec-  
catorum nostrorum, tribuat  
nobis omnipotens et miseri-  
cors DOMINUS.

R. Amen.

P. DEUS tu conversus vivifi-  
cabis nos.

R. Et plebs tua lætabitur  
in te.

P. Ostende nobis, DOMINE,  
misericordiam tuam.

R. Et salutare tuum da  
nobis.

P. DOMINE exaudi oratio-  
nem meam.

R. Et clamor meus ad te  
veniat.

P. DOMINUS vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

fault, through my most  
grievous fault. Therefore I  
beseech the blessed Mary,  
ever virgin, blessed Michael  
the archangel, blessed John  
the Baptist, the holy Apost-  
les Peter and Paul, all the  
Saints, and you, Father, to  
pray to the LORD our God  
for me.

May Almighty God be  
merciful to you, and your  
sins being forgiven, bring  
you to everlasting life.

Amen.

May the Almighty and  
merciful LORD grant us  
pardon, absolution, and re-  
mission of our sins.

Amen.

O God, Thou being turned  
towards us, wilt enliven us.  
And thy people will rejoice  
in Thee.

Show us, O LORD, thy  
mercy.

And grant us thy salvation.

O LORD, hear my prayer.

And let my cry come to  
Thee.

The LORD be with you.

And with thy spirit.

Let us pray.

*The Priest goes up to the Altar, saying:*

**A**UFER a nobis, quæsumus DOMINE, iniquitates nostras: ut ad Sancta Sanctorum puris mereamur mentibus introire. Per CHRISTUM DOMINUM nostrum. Amen.

*Bowing down, with his hands upon the Altar, he says:*

**O**RAMUS te, DOMINE per merita sanctorum tuorum, quorum reliquæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.

*At High Mass, the Priest, before he reads the Introit, blesses the incense, saying:*

**A**B illo benedicaris, in cuius honore cremaberis. Amen.

**T**AKE away from us, we beseech thee, O LORD, our iniquities; that we may deserve to enter into the Holy of Holies with pure minds: through CHRIST our LORD. Amen.

**W**E beseech Thee, O LORD, by the merits of those saints, whose relics are here, and of all the saints, to vouchsafe to pardon all my sins. Amen.

**M**AYEST thou be blessed by Him, in whose honour thou shalt be burnt. Amen.

*Receiving the thurible from the Deacon, he incenses the Altar, and returns the thurible to the Deacon, who incenses the Priest only. Then the Priest reads the Introit, and afterwards says:*

P. KYRIE eleison.

R7. KYRIE eleison.

P. KYRIE eleison.

R7. CHRISTE eleison.

P. CHRISTE eleison.

R7. CHRISTE eleison.

P. KYRIE eleison.

R7. KYRIE eleison.

P. KYRIE eleison.

LORD have mercy on us.

LORD have mercy on us.

LORD have mercy on us.

CHRIST have mercy on us.

CHRIST have mercy on us.

CHRIST have mercy on us.

LORD have mercy on us.

LORD have mercy on us.

LORD have mercy on us.

*Returning to the middle of the Altar, he says:*

**G**LORIA in excelsis Deo,  
Get in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. DOMINE DEUS rex cælestis, DEUS PATER omnipotens. DOMINE FILI unigenite JESU CHRISTE. DOMINE DEUS, AGNUS DEI, FILIUS PATRIS. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram PATRIS, miserere nobis. Quoniam tu solus sanctus, tu solus DOMINUS, tu solus altissimus, JESU CHRISTE, cum SANCTO SPIRITU, in gloria DEI PATRIS. Amen.

**G**LORY be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for thy great glory. O LORD GOD, heavenly King, GOD the FATHER Almighty. O LORD JESUS CHRIST, the only begotten SON. O LORD GOD, LAMB of GOD, SON of the FATHER. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest on the right hand of the FATHER, have mercy on us. For Thou only art holy, Thou only art LORD, Thou only art most high, O JESUS CHRIST, with the HOLY GHOST, in the glory of GOD the FATHER. Amen.

*He kisses the Altar, and turning to the people, says:*

P. DOMINUS vobiscum.

The LORD be with you.

Ry. Et cum spiritu tuo.

And with thy spirit.

P. Oremus.

Let us pray.

*Then follow the Collects, at the end of the first and last of which the Server answers Amen. After which the Epistle, at the end of which is answered Deo gratias; Thanks be to God. Then the Gradual, Tract, Alleluia, or Sequence, according to the time. Then the Priest, bowing down before the middle of the Altar, says:*

**M**UNDA cor meum,  
 Mac labia mea, omnipotens  
 DEUS, qui labia Isaïæ  
 prophetæ calculo mundasti  
 ignito: ita me tua grata  
 miseratione dignare mun-  
 dare, ut sanctum Evange-  
 lium tuum digne valeam  
 nuntiare. Per CHRISTUM  
 DOMINUM nostrum. Amen.

Jube DOMINE benedicere.  
 DOMINUS sit in corde meo,  
 et in labiis meis; ut digne et  
 competenter annuntiem  
 Evangelium suum. Amen.

P. DOMINUS vobiscum.

R7. Et cum spiritu tuo.

P. Initium (vel) sequentia  
 Sancti Evangelii secundum  
 N.

R7. Gloria tibi DOMINE.

*The Priest makes the sign of the Cross upon his forehead,  
 mouth, and breast, and reads the Gospel: at the end of  
 which the Acolyth answers:*

R7. Laus tibi CHRISTE.

*Praise be to Thee, O CHRIST.  
 The Priest kisses the book (except in Masses of  
 Requiem), saying:*

Per evangelica dicta delean-  
 tur nostra delicta.

*Then the Priest, at the middle of the Altar, says the Nicene  
 Creed, when it is appointed to be said.*

**C**REDO in unum DEUM,  
 PATREM omnipotentem,  
 factorem cæli et terræ, visi-  
 bilium omnium et invisibi-

**C**LEANSE my heart,  
 and my lips, O Al-  
 mighty God, who didst  
 cleanse the lips of the pro-  
 phet Isaïas with a burning  
 coal: vouchsafe so to cleanse  
 me by thy gracious mercy,  
 that I may be able worthily  
 to proclaim thy holy Gos-  
 pel. Through JESUS CHRIST  
 our LORD. Amen.

Give me thy blessing.

May the LORD be in my  
 heart and on my lips; that I  
 may worthily and in a pro-  
 per manner announce His  
 Gospel. Amen.

The LORD be with you.

And with thy spirit.

The beginning (or) continu-  
 ation of the Holy Gospel  
 according to N.

Glory be to Thee, O LORD.

Praise be to Thee, O CHRIST.

By the words of the Gospel  
 may our sins be blotted out.

**I**BELIEVE in one God,  
 the FATHER Almighty,  
 maker of heaven and earth,  
 of all things visible and in-

lium. Et in unum DOMINUM  
 JESUM CHRISTUM, FILIUM DEI  
 unigenitum. Et ex PATRE  
 natum ante omnia sæcula.  
 DEUM de DEO, lumen de lu-  
 mine, DEUM verum de DEO  
 vero. Genitum non factum,  
 consubstantialem PATRI: per  
 quem omnia facta sunt. Qui  
 propter nos homines, et  
 propter nostram salutem  
 descendit de cælis.\* Et in-  
 carnatus est de SPIRITU SAN-  
 CTO ex Maria Virgine: ET  
 HOMO FACTUS EST. Crucifixus  
 etiam pro nobis: sub Pontio  
 Pilato passus, et sepultus est.  
 Et resurrexit tertia die, se-  
 cundum Scripturas. Et as-  
 cendit in cælum: sedet ad  
 dexteram PATRIS. Et iterum  
 venturus est cum gloria, ju-  
 dicare vivos et mortuos: cu-  
 jus regni non erit finis. Et in  
 SPIRITUM SANCTUM, DOMI-  
 NUM et vivificantem: qui ex  
 PATRE FILIOQUE procedit.  
 Qui cum PATRE et FILIO  
 simul adoratur et conglori-  
 ficatur: qui locutus est per  
 prophetas. Et unam, san-  
 ctam, Catholicam et Apo-  
 stolicam Ecclesiam. Confi-  
 teor unum baptisma in  
 remissionem peccatorum.  
 Et expecto resurrectionem

visible. And in one LORD  
 JESUS CHRIST, the only-  
 begotten SON of GOD. And  
 born of the FATHER before  
 all ages. GOD of GOD, light  
 of light, true GOD of true  
 GOD. Begotten, not made,  
 consubstantial with the FA-  
 THER: by whom all things  
 were made. Who for us men  
 and for our salvation de-  
 scended from heaven.\* And  
 was incarnate by the HOLY  
 GHOST of the Virgin Mary:  
 AND WAS MADE MAN. Was  
 crucified also for us: suffer-  
 ed under Pontius Pilate and  
 was buried. And the third day  
 He rose again, according to  
 the Scriptures. And ascend-  
 ed into heaven: sits at the  
 right hand of the FATHER.  
 & again He shall come with  
 glory, to judge the living  
 and the dead: of whose  
 kingdom there shall be no  
 end. And in the HOLY  
 GHOST, the LORD and life-  
 giver; who proceeds from  
 the FATHER and SON. Who  
 together with the FATHER  
 and the SON is adored and  
 conglorified: Who spoke by  
 the prophets. And one, holy  
 Catholic and Apostolic  
 Church. I confess one bap-

\* Here all kneel down.



mortuorum. Et vitam venturi sæculi. Amen.

tism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come Amen.

*He kisses the Altar, and turning to the people, says:*

P. DOMINUS vobiscum.

The LORD be with you.

R7. Et cum spiritu tuo.

And with thy spirit.

P. Oremus.

Let us pray.

*Then he reads the Offertory, and uncovers the chalice. Taking the paten with the Host, he says:*

**S**USCIPE sancte PATER, omnipotens æterne DEUS, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi DEO meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

**R**ECEIVE, O holy FATHER, Almighty eternal God, this unspotted host, which I thy unworthy servant offer to Thee my living and true God, for my innumerable sins, offences and negligences, and for all here present, as also for all faithful Christians living and dead: that it may be available for me and them to life everlasting. Amen.

*Putting wine and water into the chalice, he says:*

**D**EUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, JESUS CHRISTUS FILIUS tuus DOMINUS no-

**O** GOD, who didst wonderfully constitute the dignity of human nature, and still more wonderfully reform it: grant that by the mystery of this water and wine we may be partakers of His divinity, who vouchsafed to become a partaker of our human nature,

ster: Qui tecum vivit et regnat in unitate SPIRITUS SANCTI, DEUS; per omnia sæcula sæculorum. Amen. JESUS CHRIST, thy SON our LORD: who liveth and reigneth with Thee in the unity of the HOLY GHOST; world without end. Amen.

*Offering up the chalice, he says:*

**O**FFERIMUS tibi DOMINE, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

**W**E offer to Thee, O LORD, the chalice of salvation, beseeching thy clemency: that it may ascend with an odour of sweetness in the sight of thy Divine Majesty for our salvation and that of the whole world. Amen.

*Bowing down before the Altar, he says:*

**I**N spiritu humilitatis, et in animo contrito suscipiamur a te DOMINE: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi DOMINE DEUS.

**M**AY we be received by Thee, O LORD, in the spirit of humility, and in a contrite mind; and so may our sacrifice be made in thy sight this day, that it may be pleasing to Thee, O LORD God.

*Raising his hands and eyes, he says:*

**V**ENI sanctificator omnipotens æterne DEUS, et benedic hoc sacrificium tuo sancto nomini præparatum.

**C**OME, O Almighty and Eternal God, the sanctifier, and bless this sacrifice prepared for thy holy name.

*At High Mass, he blesses the incense, saying:*

**P**ER intercessionem beati Michaelis archangelis stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur DOMINUS benedi-

**B**Y the intercession of blessed Michael the archangel standing on the right hand of the altar of incense, and of all His elect, may the LORD vouchsafe to

cere, et in odorem suavitatis accipere. Per CHRISTUM DOMINUM nostrum. Amen.

bless this incense, and receive it as an odour of sweetness. Through CHRIST our LORD. Amen.

*The Priest incenses the bread and wine, saying:*

**I**NCENSUM istud a te benedictum, ascendat ad te DOMINE, et descendat super nos misericordia tua.

**M**AY this incense blessed by Thee, ascend to Thee, O LORD, and may thy mercy descend upon us.

*Then he incenses the Altar, saying:*

**D**IRIGATUR, DOMINE, Oratio mea, sicut incensum in conspectu tuo; elevatio manuum mearum sacrificium vespertinum. Pone, DOMINE, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

**L**ET my prayer be directed, O LORD, as incense in thy sight; the lifting up of my hands as even sacrifice. Set a watch, O LORD, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.

*Returning the thurible to the Deacon, he says:*

**A**CCENDAT in nobis DOMINUS ignem sui amoris, et flammam æternæ caritatis. Amen.

**M**AY the LORD enkindle within us the fire of his love, and the flame of eternal charity. Amen.

*Washing his hands, he says:*

**L**AVABO inter innocentes manus meas: et circumdabo altare tuum DOMINE.

**I**WILL wash my hands among the innocent: and will compass thy altar, O LORD.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

That I may hear the voice of praise: and tell of all thy marvellous works.

DOMINE dilexi decorem do-

O LORD, I have loved the

mus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis DEUS animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te DOMINE.

Gloria PATRI, et FILIO: et SPIRITUI SANCTO.

Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.

*The Gloria PATRI is omitted in Masses of Requiem for the dead, and in Passion time.*

*Bowing down before the Altar, the Priest says:*

**S**USCIPE sancta Trinitas hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis JESU CHRISTI DOMINI nostri: et in honore beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis

beauty of thy house, and the place where thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

As for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O LORD.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

**R**ECEIVE O holy Trinity, this oblation which we offer Thee, in memory of the passion, resurrection, and ascension of our LORD JESUS CHRIST; and in honour of blessed Mary ever virgin, and blessed John Baptist, and the holy Apostles Peter and Paul, and of these, and all the Saints: that it may be to their honour and our

autem ad salutem: et illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem CHRISTUM DOMINUM nostrum. Amen.

salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same CHRIST our LORD. Amen.

*Turning to the people, he says aloud:*

Orate, fratres,

Brethren, pray,

*And continues, in a low voice,*

ut meum ac vestrum sacrificium acceptabile fiat apud DEUM PATREM Omnipotentem.

that my sacrifice and yours may be acceptable to God the FATHER Almighty.

*The Server answers,*

Suscipiat DOMINUS sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

May the LORD receive the sacrifice from thy hands, to the praise and glory of his name, for our benefit, and that of all His holy Church.

*The Priest answers in a low voice, Amen. Then he reads the Secret Prayers, and concludes them by saying aloud:*

P. Per omnia sæcula sæculorum.

World without end.

R. Amen.

Amen.

P. DOMINUS vobiscum.

The LORD be with you.

R. Et cum spiritu tuo.

And with thy spirit.

P. Sursum corda.

Raise up your hearts.

R. Habemus ad DOMINUM.

We have raised them up to the LORD.

P. Gratias agamus DOMINO DEO nostro.

Let us give thanks to the LORD our God.

R. Dignum et justum est.

It is worthy and just.

*The Preface.*

**V**ERE dignum et justum est, æquum et salutare, nos tibi semper et

**I**T is truly worthy and just, right and salutary, that we should always and

ubique gratias agere: DOMINE sancte, PATER omnipotens, æterne DEUS. Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter DEUM cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes.

Sanctus, Sanctus, Sanctus, DOMINUS DEUS Sabaoth. Pleni sunt cæli et terra gloria tua. Hosanna in excelsis.  
Benedictus qui venit in nomine DOMINI.  
Hosanna in excelsis.

in all places give thanks to Thee, O holy LORD, FATHER Almighty, Eternal GOD; because, by the mystery of the Word incarnate, the new light of thy brightness has shone upon the eyes of our mind; that while we visibly acknowledge GOD, we may be carried on by Him to the love of things invisible. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the troop of the heavenly army, we sing a hymn to thy glory, repeating without end,  
Holy, Holy, Holy, LORD God of hosts. The heavens and earth are full of thy glory. Hosanna in the highest.  
Blessed is He that cometh in the name of the LORD.  
Hosanna in the highest.

## THE CANON OF THE MASS

*The Priest says in a low voice:*

**T**E igitur clementissime PATER, per JESUM CHRISTUM FILIUM tuum DOMINUM nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque Catholicæ et Apostolicæ fidei cultoribus.

**W**E humbly beg and beseech Thee, therefore, O most merciful FATHER, through JESUS CHRIST thy SON, our LORD, to accept and bless these gifts, these presents, these holy undefiled sacrifices, which we offer Thee especially for thy holy Catholic Church; which vouchsafe to pacify, preserve, unite and govern throughout the world; together with thy servant our Pope N. and our Bishop N. and all orthodox persons, and professors of the Catholic and Apostolic faith.

*Commemoration of the living.*

**M**EMENTO DOMINE famulorum, famularumque tuarum N. et N.

**R**EMEMBER, O LORD thy servants of both sexes, N. and N.

*He pauses a moment, and prays for those for whom he wishes to pray in particular; after which he continues:*

**E**T omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et inco-

**A**ND all here present, whose faith and devotion are known to Thee, for whom we offer to Thee, or who offer to Thee this sacrifice of praise, for themselves, and all that belong to them: for the redemption of their souls, for the

luminatis suæ: tibi que red-  
dunt vota sua æterno Deo  
vivo et vero.

hope of their salvation and  
safety: and render their  
vows to Thee, the eternal,  
living and true God.

*Within the Action, or most solemn part of the Sacrifice.*

**C**OMMUNICANTES,  
Et memoriam vene-  
rantes, in primis gloriosæ  
semper virginis Mariæ, ge-  
nitricis DEI et DOMINI  
nostri JESU CHRISTI: sed et  
beatorum Apostolorum ac  
Martyrum tuorum, Petri et  
Pauli, Andreæ, Jacobi, Jo-  
annis, Thomæ, Jacobi, Phi-  
lippi, Bartholomæi, Mat-  
thæi, Simonis et Thaddæi;  
Lini, Cleti, Clementis, Xy-  
sti, Cornelii, Cypriani, Lau-  
rentii, Chrysogoni, Joannis  
et Pauli, Cosmæ et Damiani  
et omnium sanctorum tu-  
orum: quorum meritis pre-  
cibusque concedas, ut in  
omnibus protectionis tuæ  
muniamur auxilio. Per eum-  
dem CHRISTUM DOMINUM  
nostrum. Amen.

**C**OMMUNICATING,  
And venerating the  
memory, in the first place,  
of glorious Mary ever vir-  
gin, mother of our God and  
LORD JESUS CHRIST: as also  
of thy blessed Apostles  
and Martyrs, Peter and  
Paul, Andrew, James, John,  
Thomas, James, Philip,  
Bartholomew, Matthew,  
Simon and Thaddeus; Li-  
nus, Cletus, Clement, Xys-  
tus, Cornelius, Cyprian,  
Laurence, Chrysogonus,  
John and Paul, Cosmas and  
Damian, and all thy saints:  
by whose merits and prayers  
mayest Thou grant, that in  
all things we may be de-  
fended by the help of thy  
protection. Through the  
same CHRIST OUR LORD. Am'n.

*Spreading his hands over the oblation, he says:*

**H**ANC igitur oblatio-  
nem servitutis nostræ,  
sed et cunctæ familiæ tuæ,  
quæsumus DOMINE, ut pla-  
catus accipias: diesque no-  
stros in tua pace disponas,  
atque ab æterna damnati-  
one nos eripi, et in electo-

**W**E beseech Thee,  
therefore, O LORD,  
to receive favourably this  
oblation of our service, as  
also of all thy family: and to  
dispose our days in thy  
peace, and command us to  
be delivered from eternal



rum tuorum jubeas grege numerari. Per CHRISTUM DOMINUM nostrum. Amen.

Quam oblationem tu DEUS in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi FILII tui DOMINI nostri JESU CHRISTI.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cælum ad te DEUM PATREM suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens, Accipite et manducate ex hoc omnes:

**HOC EST ENIM CORPUS MEUM.**

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes:

**HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO**

damnation, and to be numbered in the flock of thy elect. Through CHRIST our LORD. Amen.

Which oblation do Thou, O God, we beseech Thee, vouchsafe to make in all things blessed, admitted, ratified, reasonable and acceptable: that it may be made for us the Body and Blood of thy most beloved SON our LORD JESUS CHRIST. Who, the day before He suffered, took bread into His holy and venerable hands: and with eyes lifted up to heaven to Thee, O God, His Almighty FATHER, giving thanks to Thee, He blessed, broke and gave to His disciples, saying: Take and eat you all of this:

**FOR THIS IS MY BODY.**

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands: also giving thanks to Thee, He blessed it, and gave it to His disciples, saying: Take and drink ye all of it:

**FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH**

MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as you shall do these things, you shall do them in remembrance of Me.

**U**NDE et memores DNE, nos servi tui, sed et plebs tua sancta, ejusdem CHRISTI FILII tui DOMINI nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cælos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

**W**herefore, O LORD, we thy servants, and likewise thy holy people, mindful as well of the blessed passion, as of the resurrection from the grave, & also the glorious ascension into heaven of the same CHRIST thy SON our LORD: offer to thy excellent majesty of thy gifts and presents a pure victim, a holy victim, an unspotted victim, the holy bread of eternal life, and the chalice of everlasting salvation.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look with a propitious and serene countenance: and accept them, as Thou didst vouchsafe to accept the offerings of thy just servant Abel, and the sacrifice of our patriarch Abraham; and that which thy high priest Melchisedech offered to Thee—a holy sacrifice, an unspotted victim.

*Knocking down before the Altar, he says,*

**S**UPPLICES te rogamus,  
 Somnipotens DEUS; jube  
 hæc perferri per manus  
 sancti Angeli tui in sublime  
 altare tuum, in conspectu  
 divinæ majestatis tuæ: ut  
 quotquot ex hac altaris par-  
 ticipatione, sacrosanctum  
 FILII tui Corpus et Sanguin-  
 em sumpserimus, omni  
 benedictione cælesti et gra-  
 tia repleamur. Per eundem  
 CHRISTUM DOMINUM no-  
 strum. Amen.

**W**E humbly beseech  
 Thee, O Almighty  
 God, command these things  
 to be carried by the hands of  
 thy holy Angel to thy altar  
 on high, in the presence of  
 thy Divine Majesty; that all  
 of us who shall receive  
 the most holy Body and  
 Blood of thy SON, by this  
 participation of the altar,  
 may be filled with all  
 heavenly blessing and grace.  
 Through the same CHRIST  
 our LORD. Amen.

*Commemoration of the Dead.*

**M**EMENTO etiam,  
 DOMINE, famulorum  
 famularumque tuarum N.  
 et N. qui nos præcesserunt  
 cum signo fidei, et dormiunt  
 in somno pacis.

**R**EMEMBER also, O  
 LORD, thy servants of  
 both sexes N. and N. who  
 are gone before us with the  
 sign of faith, and repose in  
 the sleep of peace.

*Here he prays for those for whom he wishes to pray par-  
 ticularly; and then continues,*

**I**PSIS DOMINE, et omni-  
 bus in CHRISTO quie-  
 scentibus, locum refrigerii,  
 lucis et pacis, ut indulgeas,  
 deprecamur, per eundem  
 CHRISTUM DOMINUM no-  
 strum. Amen.

**T**O these, O LORD, and  
 to all who sleep in  
 CHRIST, we beseech Thee to  
 grant a place of refresh-  
 ment, light and peace,  
 through the same CHRIST  
 our LORD. Amen.

*Striking his breast, and raising his voice a little, he says,*

**N**OBIS quoque pecca-  
 toribus

**A**LSO to us sinners

*and continues in a low voice,*

famulis tuis, de multitudine

thy servants, hoping in the

miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per CHRISTUM DOMINUM nostrum. Amen.

**P**ER quem hæc omnia, DOMINE, semper bona creas, sanctificas, vivificas, benedicis et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi DEO PATRI omnipotenti, in unitate SPIRITUS SANCTI, omnis honor et gloria.

*Then the Priest says aloud,*

Per omnia sæcula sæculorum.

R7. Amen.

P. Oremus.

**P**RÆCEPTIS salutari-  
bus moniti, et divina  
institutione formati, aude-  
mus dicere:

**P**ATER noster, qui es in  
cælis: sanctificetur no-  
men tuum: adveniat regnum

multitude of thy mercies,  
vouchsafe to grant some  
part and fellowship with thy  
holy Apostles and martyrs:  
with John, Stephen, Mat-  
thias, Barnabas, Ignatius,  
Alexander, Marcellinus,  
Peter, Felicitas, Perpetua,  
Agatha, Lucy, Agnes, Cæ-  
cilia, Anastasia, and all thy  
saints: into whose company  
do Thou, we beseech Thee,  
admit us, not considering  
our merits, but granting us  
thy forgiveness; through  
CHRIST our LORD. Amen.

**B**Y WHOM, O LORD,  
Thou dost always create  
sanctify, vivify, bless and  
grant to us all these good  
things. Through Him, and  
with Him, and in Him, is to  
Thee, O God the FATHER, in  
the unity of the HOLY  
GHOST, all honour and glory.

World without end.

Amen.

Let us pray.

**A**DMONISHED by  
salutary precepts, and  
formed by divine instruc-  
tion, we presume to say:

**O**UR FATHER, who art  
in heaven: hallowed  
be thy name: thy kingdom

tuum: fiat voluntas tua sicut in cælo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. R7. Sed libera nos a malo.

come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil.

*The Priest answers in a low voice, Amen, and continues:*

**L**IBERA nos, quæsumus **DOMINE**, ab omnibus malis præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper virgine **DEI** genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem **DOMINUM** nostrum **JESUM CHRISTUM FILIUM** tuum, qui tecum vivit et regnat in unitate **SPIRITUS SANCTI DEUS**.

**D**ELIVER us, we beseech Thee, O **LORD**, from all evils, past, present, and to come; and the blessed and glorious Mary ever virgin, mother of God, with thy blessed Apostles Peter and Paul, and Andrew, and all the saints interceding, grant in thy mercy peace in our days; that assisted by the help of thy mercy, we may both be ever free from sin, and secure from all disturbance. Through the same **LORD JESUS CHRIST**, thy SON, who lives and reigns with Thee, in the unity of the **HOLY GHOST**, God,

*Then he says aloud:*

**P**ER omnia sæcula sæculorum.

R7 Amen.

P. Pax **DOMINI** sit semper vobiscum.

R7. Et cum spiritu tuo.

**W**ORLD without end.

Amen.

The peace of the **LORD** be always with you.

And with thy spirit.

*In a low voice:*

**H**AEC commixtio et consecratio Corporis et Sanguinis DOMINI nostri JESU CHRISTI fiat accipientibus nobis in vitam æternam. Amen.

**M**AY this commixtion and consecration of the Body and Blood of our LORD JESUS CHRIST be to us who receive it unto life everlasting. Amen.

*Then he says aloud, striking his breast:*

**A**GNUS DEI, qui tollis peccata mundi, miserere nobis.

**L**AMB of God, who takest away the sins of the world, have mercy on us.

AGNUS DEI, qui tollis peccata mundi, miserere nobis.

LAMB of God, who takest away the sins of the world, have mercy on us.

AGNUS DEI, qui tollis peccata mundi, dona nobis pacem.

LAMB of God, who takest away the sins of the world, grant us peace.

*In Masses of Requiem for the Dead, instead of Miserere nobis, is said Dona eis requiem, Grant them rest, and instead of Dona nobis pacem is said Dona eis requiem sempiternam, Grant them eternal rest. The Priest does not then strike his breast, nor does he say the first of the following prayers:*

**D**OMINE JESU CHRISTE, qui dixisti Apostolis tuis: pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas DEUS, per omnia sæcula sæculorum. Amen.

**O** LORD JESUS CHRIST, who didst say to thy Apostles: I leave you peace, I give you My peace; look not upon my sins, but upon the faith of thy Church; and vouchsafe to pacify and unite it according to thy will. Who livest and reignest God, world without end. Amen.

**D**OMINE JESU CHRISTE,  
 FILI DEI vivi, qui ex  
 voluntate PATRIS, coope-  
 rante SPIRITU SANCTO, per  
 mortem tuam mundum vi-  
 vificasti: libera me per hoc  
 sacrosanctum Corpus et  
 Sanguinem tuum ab omni-  
 bus iniquitatibus meis et  
 universis malis: et fac me  
 tuis semper inhærere man-  
 datis: et a te nunquam  
 separari permittas: qui cum  
 eodem DEO PATRE et SPI-  
 RITU SANCTO vivis et regnas  
 DEUS in sæcula sæculorum.  
 Amen.

**P**ERCEPTIO Corporis  
 tui DOMINE JESU CHRI-  
 STE, quod ego indignus su-  
 mere præsumo, non mihi  
 proveniat in judicium et  
 condemnationem: sed pro  
 tua pietate prosit mihi ad  
 tutamentum mentis et cor-  
 poris, et ad medelam perci-  
 piendam. Qui vivis et reg-  
 nas cum DEO PATRE in uni-  
 tate SPIRITUS SANCTI DEUS,  
 per omnia sæcula sæculo-  
 rum. Amen.

Panem cælestem accipiam,  
 et nomen DOMINI invocabo.

**O**LORD JESUS CHRIST,  
 SON of the living GOD,  
 Who didst give life to the  
 world by thy death, by the  
 will of the FATHER, and the  
 co-operation of the HOLY  
 GHOST: deliver me by this  
 thy most holy Body and  
 Blood, from all my iniqui-  
 ties, and all evils: and make  
 me ever adhere to thy  
 commandments, and never  
 permit me to be separated  
 from Thee: who with the  
 same GOD the FATHER and  
 the HOLY GHOST, livest and  
 reignest GOD, world with-  
 out end. Amen.

**M**AY the participation  
 of thy Body, O  
 LORD JESUS CHRIST, which  
 I, though unworthy, pre-  
 sume to receive, not be to  
 my judgement and condem-  
 nation: but in thy mercy  
 let it avail to the safety of  
 my soul and body, and the  
 reception of a saving reme-  
 dy. Who livest and reignest  
 with GOD the FATHER in  
 the unity of the HOLY  
 GHOST, GOD, world without  
 end. Amen.

I will take the Bread of  
 heaven and call upon the  
 name of the LORD.

*Then the Priest, raising his voice a little at the four first words, repeats three times, striking his breast:*

**D**OMINE, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

**L**ORD, I am not worthy that Thou shouldst enter under my roof: but say only the word, and my soul shall be healed.

*After which he says:*

**C**ORPUS DOMINI nostri JESU CHRISTI custodiat animam meam in vitam æternam. Amen.

**M**AY the Body of our LORD JESUS CHRIST preserve my soul to life eternal. Amen.

*Then he receives the sacred Host, and says, after a short pause:*

**Q**UID retribuam DOMINO pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen DOMINI invocabo. Laudans invocabo DOMINUM, et ab inimicis meis salvus ero.

**W**HAT shall I return to the LORD for all that He has given to me? I will take the chalice of salvation, and call upon the name of the LORD. Praising I will call upon the LORD, and I shall be saved from my enemies.

*Receiving the Chalice, he says:*

**S**ANGUIS DOMINI nostri JESU CHRISTI custodiat animam meam in vitam æternam. Amen.

**M**AY the Blood of our LORD JESUS CHRIST preserve my soul to life eternal. Amen.

*Here the Holy Communion is administered, if there are any persons to receive. The Server spreads a cloth before them, and says the Confiteor. See page 6.*

*Then the Priest turns to the Communicants, and pronounces a general absolution in these words:*

**M**ISEREATUR vestri omnipotens DEUS, et dimissis peccatis vestris.

**M**AY ALMIGHTY GOD have mercy on you, and your sins being forgiven



perducatur vos ad vitam æternam. bring you to life everlasting.

R<sub>7</sub>. Amen.

Amen.

P. Indulgentiam, absolutionem et remissionem peccatorum tribuat vobis omnipotens et misericors DOMINUS.

May the Almighty and merciful LORD give you pardon, absolution and remission of all your sins.

R<sub>7</sub>. Amen.

Amen.

*Elevating a particle of the Blessed Sacrament, and turning towards the people, he says:*

ECCE AGNUS DEI, ecce qui tollit peccata mundi:

BEHOLD the LAMB of GOD, behold Him who takes away the sins of the world:

*And then repeats three times* DOMINE, non sum dignus, as above, page 27.

*Coming down to the rails, he administers the Holy Communion, saying to each communicant:*

CORPUS DOMINI nostri JESU CHRISTI custodiat animam tuam in vitam æternam. Amen.

MAY the Body of our LORD JESUS CHRIST preserve thy soul to life everlasting. Amen.

*Then he returns to the Altar, replaces the ciborium in the tabernacle, and takes wine into the chalice, saying:*

QUOD ore sumpsimus DOMINE, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

MAY we receive with a pure mind, O LORD, what we have taken with our mouth: and of a temporal gift may it become to us an eternal remedy.

*Taking wine and water into the chalice, he says:*

CORPUS tuum, DOMINE, quod sumpsi, et SANGUIS, quem potavi, adhæreat visceribus meis: et præsta, ut in me non re-

MAY thy Body, O LORD, which I have received, and thy Blood which I have drunk, adhere to my bowels: and grant

maneat scelerum macula, that no stain of crimes may  
quem pura et sancta refe- remain in me, whom pure  
cerunt sacramenta. Qui vi- and holy mysteries have re-  
vis et regnas in sæcula sæ- freshed. Who livest and  
culorum. Amen. reignest, world without end.  
Amen.

*Having covered the chalice, he goes to the book, and reads the Communion; after which he turns to the people, and says:*

DOMINUS vobiscum. The LORD be with you.

R7. Et cum spiritu tuo. And with thy spirit.

P. Oremus. Let us pray.

*Then he reads the Post-communions, at the end of the first and last prayers of which the Server answers, Amen. Afterwards he turns again towards the people, and says:*

DOMINUS vobiscum. The LORD be with you.

R7. Et cum spiritu tuo. And with thy spirit.

P. Ite, missa est. Go, you are dismissed.

R7. Deo gratias. Thanks be to God.

*Instead of which, when the Gloria in excelsis has been omitted, he says:*

Benedicamus DOMINO. Let us bless the LORD.

R7. Deo gratias. Thanks be to God.

*But in Masses of Requiem for the Dead,*

Requiescant in pace. May they rest in peace.

R7. Amen. Amen.

*Then bowing down before the Altar, he says:*

PLACEAT tibi SANCTA TRINITAS, obsequium L ET the homage of my  
servitutis meæ; et præsta, service be pleasing to  
ut sacrificium, quod oculis Thee, O holy TRINITY;  
tuæ majestatis indignus and grant that the sacri-  
obtuli, tibi sit acceptabile, fice which I, unworthy as  
mihique et omnibus, pro I am, have offered to the  
quibus illud obtuui, sit, te eyes of thy majesty, may  
miserante, propitiabile. Per be acceptable to Thee, and  
by thy mercy be a pro-

CHRISTUM DOMINUM nostrum. Amen.

pitiation for me, and for all for whom I have offered it. Through CHRIST our LORD. Amen.

*Then he gives the Blessing in these words:*

**B**ENEDICAT vos omnipotens DEUS, PATER, et FILIUS, et SPIRITUS SANCTUS.

R7. Amen.

**M**AY Almighty God, FATHER, SON, and HOLY GHOST, bless you.

Amen.

*In Masses of Requiem the Blessing is not given.*

*Then follows the beginning of St John's Gospel, if no other is to be read:*

P. DOMINUS vobiscum.

R7. Et cum spiritu tuo.

P. Initium sancti Evangelii secundum Joannem.

The LORD be with you.

And with thy spirit.

The beginning of the holy Gospel according to St John.

R7. Gloria tibi DOMINE.

Glory be to Thee, O LORD.

**I**N principio erat VERBUM, et VERBUM erat apud DEUM, et DEUS erat VERBUM. Hoc erat in principio apud DEUM. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a DEO, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux,

**I**N the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. The same was in the beginning with GOD. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from GOD, whose name was John. This man came for a witness, to bear witness of the light, that all men

sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis (et vidimus gloriam ejus, gloriam quasi unigeniti a PATRE), plenum gratiæ et veritatis.

R7. Deo gratias.

might believe through Him. He was not the light, but was to bear witness of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to be made the sons of God, to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us (and we saw His glory, the glory as of the only-begotten of the FATHER), full of grace and truth. R7. Thanks be to God.

## VOTIVE MASS OF THE BLESSED SACRAMENT

The Introit.

**C**IBAVIT eos ex adipe  
frumenti: et de petra,  
melle saturavit eos. Ps. Ex-  
sultate Deo adiutori nostro:  
jubilare Deo Jacob.

V. Gloria PATRI.

**H**E fed them with the  
fat of wheat, and filled  
them with honey out of the  
rock. Ps. Rejoice to God  
our helper; sing aloud to  
the God of Jacob.

V. Glory.

The Collect.

**D**EUS, qui nobis sub Sa-  
cramento mirabili, pas-  
sionis tuæ memoriam reli-  
quisti: tribue, quæsumus;  
ita nos Corporis et Sangui-  
nis tui sacra mysteria vene-  
rari, ut redemptionis tuæ  
fructum in nobis jugiter  
sentiamus. Qui vivis et  
regnas, etc.

**O** GOD, who in this  
wonderful Sacrament  
has left us a memorial of  
thy Passion; grant us, we  
beseech Thee, so to rever-  
ence the sacred Mysteries  
of thy Body and Blood,  
that we may continually  
find in our souls the fruit  
of thy redemption. Who  
livest, etc.

The Epistle.

**F**RATRES: Ego enim  
accepi a DOMINO quod  
et tradidi vobis, quoniam  
DOMINUS JESUS in qua no-  
cte tradebatur, accepit pa-  
nem, et gratias agens fre-  
git, et dixit: Accipite, et  
manducate: Hoc est cor-  
pus meum, quod pro vobis  
tradetur: hoc facite in meam  
commemorationem. Simili-  
ter et calicem, postquam

**B**RETHREN, I have re-  
ceived of the LORD that  
which also I have delivered  
to you, that the LORD  
JESUS, the same night in  
which He was betrayed,  
took bread, and giving  
thanks, broke, and said,  
Take ye, and eat; this is My  
Body which shall be deli-  
vered for you: this do for  
the commemoration of Me.

# MASS OF THE BLESSED SACRAMENT 33

cœnavit, dicens: Hic calix novum testamentum est in meo sanguine: hoc facite quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem DOMINI annuntiabitis donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem DOMINI indigne, reus erit corporis et sanguinis DOMINI. Probet autem seipsum homo: et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit: non dijudicans corpus DOMINI.

In like manner also the Chalice, after He had supped, saying, This Chalice is the new testament in My Blood: this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this Bread, and drink this Chalice, you shall show the death of the LORD until He come. Therefore, whosoever shall eat this Bread, or drink of the Chalice of the LORD unworthily shall be guilty of the Body and Blood of the LORD. But let a man prove himself; and so let him eat of that Bread, and drink of the Chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the Body of the LORD.

R7. DEO gratias.

Thanks be to God.

## The Gradual.

**O**CULI omnium in te sperant, DOMINE: et tu das illis escam in tempore opportuno. *Ps.* Aperis tu manum tuam: et imple omne animal benedictione. Alleluia, alleluia. *Ps.* Caro mea vere est cibus, et

**T**HE eyes of all hope in Thee, O LORD, and Thou givest them meat in due season. *Ps.* Thou openest thy hand, and fillest every living creature with thy blessing. Alleluia, alleluia. My Flesh is meat in-

D

sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in ego. Alleluia.

deed, and my Blood is drink indeed: he that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him. Alleluia.

### The Gospel.

**I**N illo tempore: Dixit JESUS turbis Judæorum: Caro mea vere est cibus: et sanguis meus vere est potus. Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illo. Sicut misit me vivens PATER, et ego vivo propter PATREM: et qui manducat me, et ipse vivet propter me. His est panis, qui de cælo descendit. Non sicut manducaverunt patres vestri manna, et mortui sunt. Qui manducat panem, vivet in æternum.

**A**T that time, JESUS said to the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the living FATHER hath sent Me, and I live by the FATHER, so he that eateth Me, the same also shall live by Me. This is the Bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this Bread shall live for ever.

### The Offertory.

**S**ACERDOTES DOMINI Sincensum et panes offerunt DEO: et ideo sancti erunt DEO suo, et non polluent nomen ejus.

**T**HE Priests of the LORD offer incense and loaves to GOD, and therefore they shall be holy to their GOD, and shall not defile His Name.

### The Secret.

**E**CCLESIE tuæ, quæ sumus DOMINE, unitatis et pacis propitius dona

**W**E beseech Thee, O LORD mercifully to grant to thy Church the gifts of

## MASS OF THE BLESSED SACRAMENT 35

concede: quæ sub oblatis muneribus mystice designantur. Per DOMINUM nostrum JESUM CHRISTUM Filium tuum, qui tecum vivit et regnat in unitate SPIRITUS SANCTI, DEUS: per omnia sæcula sæculorum. Amen.

unity and peace, which are mystically figured under the gifts we offer. Through thy SON, JESUS CHRIST our LORD, who liveth and reigneth with Thee, in the unity of the HOLY SPIRIT, God, for ever and ever. Amen.

### The Communion.

**Q**UOTIESCUMQUE manducabitis panem hunc, et calicem bibetis, mortem DOMINI annuntiabitis, donec veniat: itaque quicumque manducaverit panem, vel biberit calicem DOMINI indigne, reus erit corporis et sanguinis DOMINI.

**A**S often as ye shall eat this Bread, and drink the Chalice, ye shall show forth the death of the LORD, until He come: therefore whosoever shall eat this Bread or drink this Chalice of the LORD unworthily, shall be guilty of the Body and Blood of the LORD.

### The Postcommunion.

**F**AC nos, quæsumus DOMINE, divinitatis tuæ sempiterna fruitione reple: quam pretiosi Corporis et Sanguinis tui temporalis perceptio præfiguratur. Qui vivis et regnas.

**G**RANT us, we beseech Thee, O LORD, to be filled with the everlasting fruition of thy divinity, which is prefigured by the temporal acception of thy precious Body and Blood. Who livest, etc.



## MASS OF THE SACRED HEART OF JESUS \*

The Introit (Cant. iii).

**E**GREDDIMINI, et videte, filiæ Sion, regem Salomonem in diademate, quo coronavit eum mater sua in die desponsationis ejus, et in die lætitiæ cordis ejus. (Ps. xlv.) Eructavit cor meum verbum bonum: dico ego opera mea Regi. *Ps.* Gloria PATRI.

**G**O forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart. (Ps. xlv.). My heart hath uttered a good word: I speak my works to the King. *Ps.* Glory.

The Collect.

**F**AC nos, DOMINE JESU, sanctissimi cordis tui virtutibus indui, et affectibus inflammari: ut et imagini bonitatis tuæ conformes, et tuæ redemptionis mereamur esse participes. Qui vivis et regnas.

**C**LOTHE us, O LORD JESUS, with the virtues, & inflame us with the affections of thy Most Sacred Heart, that we may be conformed to the image of thy goodness, and may become partakers of thy redemption. Who livest and reignest.

The Epistle (Eph. iii. 8-19).

**F**RATRES, mihi omnium sanctorum minimo data est gratia hæc, in gentibus evangelizare investigabiles divitias CHRISTI, et illuminare omnes, quæ sit dispensatio sacramenti absconditi a sæculis in DEO, qui omnia creavit. Hujus

**T**O me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of CHRIST, and to enlighten all men that they may see what is the dispensation of the mystery which hath been hidden from eter-

\* Conceded to the Religious of the Sacred Heart.

rei gratia flecto genua mea ad PATREM DOMINI nostri JESU CHRISTI, ex quo omnis paternitas in cælis et in terra nominatur, ut det vobis secundum divitias gloriæ suæ, virtute corroborari per SPIRITUM ejus in interiorem hominem, CHRISTUM habitare per fidem in cordibus vestris; in caritate radicati, et fundati, ut possitis comprehendere, cum omnibus sanctis, quæ sit latitudo, et longitudo, et sublimitas, et profundum: scire etiam supereminentem scientiæ caritatem CHRISTI, ut impleamini in omnem plenitudinem DEI.

nity in God Who created all things. For this cause I bow my knees to the FATHER of our LORD JESUS CHRIST, of Whom all pater-nity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His SPIRIT with might unto the inward man, that CHRIST may dwell by faith in our hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of CHRIST, which surpasseth knowledge, that you may be filled unto all the fulness of God.

The Gradual (Matth. xxi.)

**D**ICITE filiæ Sion: Ecce Rex tuus venit tibi mansuetus. *Ps.* (Is. 42.) Non erit tristis, neque turbulentus: non clamabit, nec audietur vox ejus foris.

Alleluia, alleluia. *Ps.* (Matt. 11). Discite a me, quia mitis sum et humilis corde: et invenietis requiem animabus vestris. Alleluia.

**T**ELL ye the daughter of Sion: Behold thy King cometh to thee, meek. *Ps.* (Is. xlii.) He shall not be sad nor troublesome, neither shall his voice be heard abroad.

Alleluia, Alleluia. *Ps.* (Matt. xi). Learn of Me, because I am meek and humble of heart: and you shall find rest to your souls. Alleluia.

*In Missis votivis post Septuag. Graduale (Ps. lxxviii).*

**I**MPROPERIUM expectavit cor meum, et miseriam: et sustinui qui simul contristaretur, et non fuit; et qui consolaretur, et non inveni.

*In votive Masses after Septuag. Gradual (Ps. lxxviii).*

**M**Y heart hath expected reproach and misery: and I look for one that would grieve together with me, and there was none: and for one that would comfort me, and I found none.

The Tract (Ps. xxi).

**E**GO autem sum vermis, et non homo: opprobrium hominum, et obiectio plebis. *Ps.* Omnes videntes me, deriserunt me; locuti sunt labiis, et moverunt caput. *Ps.* Sicut aqua effusus sum, et dispersa sunt omnia ossa mea: factum est cor meum tamquam cera liquescens in medio ventris mei.

**I**AM a worm and no man: the reproach of men, and the outcast of the people. *Ps.* All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. *Ps.* I am poured out like water, and all my bones are scattered: my heart is become like wax melting in the midst of my bowels.

*Temp. Pasch.*

Alleluia, alleluia. *Ps.* (Ps. xxix).

**D**OMINE DEUS meus, clamavi ad te, et sanasti me: eduxisti ab inferno animam meam. Alleluia. *Ps.* Convertisti planctum meum in gaudium mihi: conscidisti saccum meum, et circumdedisti me lætitia. Alleluia.

*In Paschal Time.*

Alleluia, alleluia. *Ps.* (Ps. xxix).

**O**LORD my GOD, I have cried to thee, and Thou hast healed me: Thou hast brought forth my soul from hell. Alleluia. *Ps.* Thou hast turned for me my mourning into joy: Thou hast cut my sackcloth, and hast com-

Sequentia sancti Evangelii  
 secundum Joannem, c. 15.

**I**N illo tempore: Dixit  
 JESUS discipulis suis: Si-  
 cut dilexit me PATER, et ego  
 dilexi vos. Manete in dile-  
 ctione mea. Si præcepta mea  
 servaveritis, manebitis in  
 dilectione mea, sicut et ego  
 PATRIS mei præcepta serva-  
 vi, et maneo in ejus dile-  
 ctione. Hæc locutus sum  
 vobis, ut gaudium meum in  
 vobis sit, et gaudium ve-  
 strum impleatur. Hoc est  
 præceptum meum, ut dili-  
 gatis invicem, sicut dilexi  
 vos. Majorem hac dilectio-  
 nem nemo habet, ut animam  
 suam ponat quis pro amicis  
 suis. Vos amici mei estis, si  
 feceritis quæ ego præcipio  
 vobis. Jam non dicam vos  
 servos: quia servus nescit  
 quid faciat dominus ejus.  
 Vos autem dixi amicos: quia  
 omnia quæcumque audiavi a  
 PATRE meo, nota feci vobis.  
 Non vos me elegistis: sed ego  
 elegi vos, et posui vos ut  
 eatis, et fructum afferatis;  
 et fructus vester maneat:  
 ut quodcumque petieritis

Gospel (St John xv, 9-16).

**A**T that time: JESUS  
 said to his disciples:  
 As the FATHER hath loved  
 me, I also have loved you.  
 Remain in my love. If you  
 keep my commandments,  
 you will remain in my love,  
 as I also have kept my FA-  
 THER's commandments, and  
 do remain in his love. These  
 things I have spoken to you,  
 that my joy may be in you,  
 and your joy may be filled.  
 This is my commandment,  
 that you love one another  
 as I have loved you. Greater  
 love than this no man hath,  
 that he lay down his life for  
 his friends. You are my  
 friends if you do the things  
 that I command you. I will  
 not now call you servants:  
 for the servant knoweth not  
 what his lord doth. But I  
 have called you friends:  
 because all things whatso-  
 ever I have heard from my  
 FATHER, I have made known  
 to you. You have not chosen  
 me, but I have chosen you,  
 and have appointed you

PATREM in nomine meo, det vobis. Credo.

that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask the FATHER in my name, he shall give it you. Credo.

The Offertory (1 Paral. xxix, 17).

**D**OMINE DEUS, in simplicitate cordis mei lætus obtuli universa: et populum tuum vidi cum ingenti gaudio tibi offerre donaria. DEUS Israel, custodi hanc voluntatem cordis eorum. Alleluia.

**O**LORD God, in the simplicity of my heart I have joyfully offered all these things: and I have seen with exceeding great joy thy people offer thee their gifts. GOD of Israel, keep thou this will of their heart. Alleluia.

The Secret.

**I**LLO nos igne, quæsumus, DOMINE, SPIRITUS SANCTUS inflammet, quem DOMINUS noster JESUS CHRISTUS e penetralibus cordis sui misit in terram, et voluit vehementer accendi. Qui tecum vivit et regnat in unitate ejusdem SPIRITUS SANCTI, DEUS, etc.

**M**AY the HOLY SPIRIT we beseech thee, O LORD, inflame us with that fire which our LORD JESUS CHRIST from the inmost sanctuary of his heart cast upon earth, and vehemently desired to be enkindled Who liveth and reigneth with thee, etc.

*Præfatio de Cruce.*

*Preface of the Cross.*

The Communion (Ps. xxxiii).

**G**USTATE et videte, quoniam suavis est DOMINUS: in æternum misericordia ejus. Alleluia.

**O**TASTE and see that the LORD is sweet: His mercy endureth for ever. Alleluia.

## The Postcommunion.

**P**RÆBEANT nobis, DOMINE JESU, divinum tua sancta fervorem: quo dulcissimi Cordis tui suavitate percepta, discamus terrena despiciere, et amare cælestia. Qui vivis.

**M**AY thy holy mysteries, O LORD JESUS, impart to us a divine fervour, whereby having tasted the sweetness of thy most tender heart, we may learn to despise what is earthly and to love what is heavenly. Who livest.

PREPARATION FOR HOLY COMMUNION FROM  
THE ROMAN BREVIARY

## PRAYER OF ST THOMAS AQUINAS

**A**LMIGHTY, Everlasting God, lo, I draw near to the Sacrament of thine Only-begotten SON, our LORD JESUS CHRIST. As sick, I approach to the Physician of Life; unclean, to the Fountain of Mercy; blind, to the Light of eternal Brightness; poor and needy, to the LORD of heaven and earth. I implore Thee, therefore, out of the abundance of thy boundless mercy, that Thou wouldest vouchsafe to heal my sickness, to wash my defilements, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness; that I may receive the Bread of Angels, the King of Kings, the LORD of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention, as is expedient for the health of my soul. Grant, I beseech Thee, that I may receive not only the Sacrament of the Body and Blood of the LORD, but also the whole grace and virtue of that Sacrament. O most merciful God, grant me so to receive the Body of thine Only-begotten SON, our LORD JESUS CHRIST, which He took of the Virgin Mary, that I may be found worthy to be incorporated into His mystical Body, and accounted among

His members. And, O most loving FATHER, grant that He whom now I purpose to receive under a veil I may at last behold with unveiled face, even thy beloved SON, Who with Thee and the HOLY GHOST ever liveth and reigneth, one God, world without end. Amen.

### PRAYER OF ST AMBROSE

**O** GREAT High Priest, the true Pontiff, JESUS CHRIST, who didst offer Thyself to GOD the FATHER a pure and spotless Victim upon the Altar of the Cross for us miserable sinners, and didst give us Thy Flesh to eat and thy Blood to drink and didst ordain this Mystery in the power of thy HOLY SPIRIT, saying, *Do this for the commemoration of Me*: I pray Thee, by the same thy Blood, the great price of our salvation; I pray Thee, by that wonderful and unspeakable love wherewith Thou deignedst so to love us, miserable and unworthy, as to wash us from our sins in thine own Blood: teach me, thine unworthy servant, by thy HOLY SPIRIT, to approach so great a Mystery with that reverence and honour, that devotion and fear, which is due and fitting. Make me, through thy grace, always so to believe and understand, to conceive and firmly to hold, to think and to speak, of that exceeding Mystery, as shall please Thee and be good for my soul.

Let thy good spirit enter my heart, and there be heard without utterance, and without the sound of words speak all truth. For thy Mysteries are exceeding deep, and covered with a sacred veil. For thy great mercy's sake, grant me to approach thy holy Mysteries with a clean heart and a pure mind. Free my heart from all defiling and unholy, from all vain and hurtful thoughts. Fence me round about with the holy and faithful guard and mighty protection of thy blessed Angels, that the enemies of all good may go away ashamed. By the virtue of this mighty Mystery, and by the hand of thy holy Angel, drive away from me and from all thy servants the hard

spirit of pride and vain-glory, of envy and blasphemy, of impurity and uncleanness, of doubting and mistrust. Let them be confounded that persecute us. Let them perish who are bent upon our ruin.

**K**ING of virgins and Lover of chastity and innocence, Extinguish in my frame, by the dew of thy heavenly blessing, the fuel of evil concupiscence, that so an equal purity of soul and body may abide in me. Mortify in my members the lusts of the flesh and all harmful emotions, and give me true and persevering chastity with thine other gifts which please Thee in truth, so that I may with chaste body and pure heart offer unto Thee the Sacrifice of Praise. For with what contrition of heart and fountain of tears, with what reverence and awe, with what chastity of body and purity of soul, should that divine and heavenly Sacrifice be celebrated, wherein thy Flesh is indeed eaten, where thy Blood is indeed drunk, wherein things lowest and highest, earthly and divine, are united, where the holy Angels are present, and where Thou art in a marvellous and unspeakable manner both Sacrifice and Priest.

**W**HO can worthily be present at this Sacrifice unless Thou, O God, makest him worthy? I know, O LORD, yea, truly do I know, and this do confess to thy loving kindness, that I am unworthy to approach so great a Mystery, by reason of my numberless sins and negligences; but I know, and truly with my own heart do I believe, and with my mouth confess, that Thou canst make me worthy, Who alone canst make that clean which proceedeth from that which is unclean, and sinners to be just and holy. By this thine Almighty power I beseech Thee, O my God, to grant that I, a sinner, may assist at this Sacrifice with fear and trembling, with purity of heart and plenteous tears, with spiritual gladness and heavenly joy. May my mind feel the sweetness of thy most blessed Presence, and the love of thy holy Angels, keeping watch around me.



**M**INDFUL then, O LORD, of thy worshipful Passion, I approach thine Altar, sinner though I am, to join in offering unto Thee that Sacrifice which Thou hast instituted and commanded to be offered in remembrance of Thee for our well-being. Receive it, I beseech, O God most High, for thy Holy Church, and for the people whom Thou hast purchased with thine own Blood. Let not, through my unworthiness, the price of their salvation be wasted, whose saving Victim and Redemption Thou didst Thyself vouchsafe to be. Also behold in pity, O LORD, the sorrows of thy people, which I bring before Thee; the perils of thy servants; the sorrowful sighing of prisoners; the miseries of widows and orphans, and all that are desolate and bereaved; the necessities of strangers and travellers; the helplessness and sadness of the weak and sickly; the depressions of the languishing; the weakness of the aged and of children; the trials and aspirations of young men; and the vows of virgins.

**F**OR Thou hast mercy upon all, O LORD, and hatest nothing that Thou hast made. Remember how frail our nature is, and that Thou art our FATHER and our GOD. Be not angry with us for ever, and shut not up thy tender mercies in displeasure. For it is not for any value in our works of themselves that we present our prayers before thy face, but for the multitude of thy tender mercies. Take away from us, O LORD, our iniquities, and mercifully kindle in us the fire of thy HOLY SPIRIT. Take away from us the heart of stone, and give us a heart of flesh, a heart to love and adore Thee, a heart to delight in, to follow, and to enjoy Thee. And we entreat thy mercy, O LORD, that Thou wouldst look down graciously upon Thy family as it pays its vows to thy most holy Name; and that the desire of none may be in vain, and the petitions of none unfulfilled, do Thou inspire our prayers, that they may be such as Thou delightest to hear and answer.

**W**E pray Thee also, O LORD, HOLY FATHER, for the souls of the faithful departed: that this great Sacrament of thy love may be to them health and salvation, joy and refreshment. O LORD, my GOD, grant them this day a great and abundant feast of Thee, the living Bread, who camest down from heaven and givest life unto the world; even of thy holy and blessed Flesh, the Lamb without spot, who takest away the sins of the world; that Flesh, which was taken of the Blessed Virgin Mary, and conceived by the HOLY GHOST; and of that Fountain of mercy which, by the soldier's lance, flowed from thy most sacred Side; that they be thereby fed and satisfied, refreshed and comforted, and may rejoice in thy praise and in thy glory. I pray thy loving mercy, O LORD, that on the bread and wine to be offered unto Thee may descend the fulness of thy blessing and sanctification of Thy Divinity. May there descend also the invisible and incomprehensible Majesty of thy HOLY SPIRIT, as it descended of old on the Sacrifices of the Fathers, which shall make these oblations thy Body and Blood; and may this Offering be acceptable unto Thee, through Him who offered Himself a sacrifice to Thee, O FATHER, even JESUS CHRIST, Thine only SON our LORD.

**I** ENTREAT Thee also, O LORD, by this most holy Mystery of thy Body and Blood, wherewith we are daily fed, and cleansed, and sanctified in thy Church, and are made partakers of the one Supreme Divinity, grant unto me thy holy virtues, that filled therewith I may draw near with a good conscience unto thy holy Altar, so that these heavenly Mysteries may be made unto me salvation and life; for Thou hast said with thy holy and blessed mouth: *The Bread which I will give is My Flesh, for the life of the world. I am the Living Bread which came down from heaven. If any man eat of this Bread he shall live for ever.* O most sweet Bread, heal the palate of my heart, that I may taste the sweetness of thy love. Heal it of all infirmities, that I may find sweetness in nothing

out of Thee, O most pure Bread, having all delight and all savour, which ever refreshest us, and never failest, let my heart feed on Thee, and may my inmost soul be filled with the sweetness of thy savour. The Angels feed on Thee fully; let pilgrim man feed on Thee after his measure, so that, refreshed by this nourishment, he may not faint by the way. Holy Bread! Living Bread! Pure Bread! who didst come down from heaven, and who givest life to the world, enter into my heart and cleanse me from all impurity of flesh and spirit. Come into my soul; heal and cleanse me within and without; be the protection and continual health of my soul and body. Drive far from me all foes that lie in wait; let them flee afar off at the presence of thy power; that, fortified by Thee without and within, I may by a straight way arrive at thy kingdom, where, not as now in mysteries, but face to face, we shall behold Thee; when Thou shalt have delivered up the kingdom to GOD Thy FATHER, and shalt be GOD all in all. Then shalt Thou satisfy me with thyself by a wondrous fulness, so that I shall never hunger nor thirst any more for ever. Who with the same GOD the FATHER, and the HOLY GHOST, ever livest and reignest world without end. Amen.

#### ANOTHER PRAYER BEFORE MASS

**O** GRACIOUS LORD JESUS CHRIST, I, a sinner, nothing presuming on my own deserts, but trusting in thy mercy and goodness, with fear and trembling approach to the Table of thy most sweet Feast. For my heart and body are stained with many sins; my thoughts and lips not diligently guarded. Wherefore, O gracious God, O awful Majesty, in my extremity I turn to Thee, the Fount of Mercy; to Thee I hasten to be healed, and take refuge under thy protection; and Thee, before whom as my Judge I cannot stand, I long for as my Saviour. To Thee, O LORD, I show my wounds, to Thee I lay bare my shame. I know my sins are many and

great, for which I am afraid. My trust is in thy mercies, of which there is no end. Look, therefore, upon me with the eyes of thy mercy, O LORD JESUS CHRIST, GOD and Man, crucified for man; hearken unto me, whose trust is in Thee; have mercy upon me, who am full of sin and misery, O thou Fount of Mercy, that will never cease to flow. Hail, saving Victim, offered for me and all mankind on the Cross of suffering and shame. Hail, noble and precious Blood, flowing from the wounds of my crucified LORD and SAVIOUR JESUS CHRIST, and washing away the sins of the whole world. Be mindful, O LORD, of thy creature, whom Thou hast redeemed with thine own Blood. I repent that I have sinned; I desire to amend what I have done. Take therefore away from me, O most merciful FATHER, all my iniquities and sins; that, being cleansed both in body and soul, I may worthily taste the Holy of Holies; and grant that this holy feeding on thy Body and Blood, of which, unworthy as I am, I purpose to partake, may be for the remission of my sins, and the perfect cleansing of all my offences, for the driving away of all evil thoughts and the renewal of all holy desires, for the healthful bringing forth of fruit well-pleasing unto Thee, and the most sure protection of my soul and body against the wiles of all my enemies. Amen.

#### TO THE BLESSED VIRGIN

**O** MOST Blessed Virgin Mary, mother of gentleness and mercy, I, a miserable and unworthy sinner, fly to thy protection with every sentiment of humility and love; and I implore of thy loving-kindness that thou wouldst vouchsafe graciously to be near me, and all who throughout the whole Church are to receive the Body and Blood of thy SON this day, even as thou wert near thy sweetest SON as He hung bleeding on the Cross, that, aided by thy gracious help, we may worthily offer up a pure and acceptable Sacrifice in the sight of the holy and undivided Trinity. Amen.

## THANKSGIVING AFTER HOLY COMMUNION

## PRAYER OF ST THOMAS AQUINAS

**I** RENDER thanks to Thee, O LORD, Holy FATHER, Everlasting God, who hast vouchsafed, not for any merits of mine, but of thy great mercy only, to feed me a sinner, thine unworthy servant, with the precious Body and Blood of Thy SON, our LORD JESUS CHRIST; and I pray that this Holy Communion may not be for my judgement and condemnation, but for my pardon and salvation. Let it be unto me an armour of faith and a shield of good purpose, a riddance of all vices and a rooting out of all evil desires; an increase of love and patience, of humility and obedience, and of all virtues; a firm defence against the wiles of all my enemies, visible and invisible; a perfect quieting of all my evil impulses, fleshly and spiritual; a cleaving unto Thee, the one true God; and a blessed consummation of my end when Thou dost call. And I pray that Thou wouldst vouchsafe to bring me a sinner to that unspeakable Feast where Thou, with thy SON and thy HOLY SPIRIT, art to thy holy ones true light, fulness of blessedness, everlasting joy, and perfect happiness. Through the same CHRIST our LORD. Amen.

## PRAYER OF ST BONAVENTURE

**O** MOST sweet LORD JESUS CHRIST, transfix the affections of my inmost soul with that most joyous and healthful wound of thy love, with true, serene, holiest apostolic charity, that my soul may ever languish and melt with entire love and longing for Thee, that it may desire Thee, and faint for thy courts, long to be dissolved and to be with Thee. Grant that my soul may hunger after Thee, the Bread of Angels, the Refreshment of holy souls, our daily and supersubstantial Bread, who hast all sweetness and savour, and the sweetness of every taste. Let my heart ever hunger after and feed upon Thee,

## THANKSGIVING AFTER COMMUNION 49

upon whom the Angels desire to look, and my inmost soul be filled with the sweetness of thy savour. May it ever thirst for Thee, the Fountain of Life, the Source of wisdom and knowledge, the Fountain of eternal light, the Torrent of pleasure, the Richness of the House of God. May it ever yearn for Thee, seek Thee, find Thee, stretch toward Thee, attain to Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of thy holy Name, with humility and discretion, with love and delight, with readiness and affection, with perseverance even unto the end. And be Thou ever my hope, and my whole confidence; my riches; my delight; my pleasure and my joy; my rest and tranquillity; my peace, my sweetness, and my fragrance; my sweet savour, my food and refreshment; my refuge and my help; my wisdom; my portion, my possession, and my treasure, in whom my mind and my heart may ever remain fixed and firm, and rooted immovably, henceforth and for evermore. Amen.

## THANKSGIVING PRAYER IN HONOUR OF THE SACRED PASSION FROM THE BREVIARY

**I** BESEECH Thee, most sweet LORD JESUS CHRIST, that thy Passion may be my stronghold, my refuge, and my defence; let thy wounds be meat and drink for my nurture, exultation and delight. Let the sprinkling of thy Blood wash away my guiltiness; in thy Death be my everlasting glory.

Herein be my refreshment, my joy, and my healing; herein the gladness of my heart. Who livest and reignest for ever and ever. Amen.

## THANKSGIVING PRAYER TO THE BLESSED VIRGIN MARY FROM THE BREVIARY

**O** MARY, most holy Virgin and Mother, behold I have received thy dearly beloved Son whom in thy stainless womb thou didst conceive and bear, to whom thou didst give suck, pressing him to thy breast in most sweet

embraces. Lo! humbly and lovingly I bring Him before thee who was the joy of thy eyes, filling thee with delight; Him and none other I hold out for thine arms to enfold Him, for thy heart to cherish Him, that thus He may be offered up to the most holy Trinity in serene worship of the Godhead, for thy honour too and glory, for my needs and those of all the world. I beseech thee, therefore, most loving mother, to pray for me and obtain the forgiveness of all my sins, bounty of grace to serve Him more loyally henceforward, and lastly that crowning boon whereby in thy company I may praise Him for ever and ever. Amen.

### PRAYER TO OUR LADY

**O** MOST Holy, O most benign, O noble and glorious Virgin Mary, who wast worthy to bear in thy sacred womb the CREATOR of all, and at thy virginal breast to nourish Him whose true, real, and most holy Body and Blood I, an unworthy sinner, have just now dared to receive: vouchsafe, I humbly beseech thee, to intercede with Him for me a sinner, that whatsoever, by ignorance or neglect, by accident or irreverence, I have left undone, or have done amiss, in this unspeakably holy Sacrifice, may be pardoned through thy prayers to the same LORD JESUS CHRIST, thy SON, who with the FATHER and the HOLY GHOST liveth and reigneth world without end. Amen.

### TE DEUM LAUDAMUS

**T**E DEUM laudamus: te  
DOMINUM confitemur.

Te æternum PATREM: om-  
nis terra veneratur.

Tibi omnes Angeli: tibi  
cæli et universæ Potestates:

Tibi Cherubim et Sera-

**W**E praise Thee, O  
GOD: we acknowledge  
Thee to be the LORD.

All the earth doth worship  
Thee: the FATHER everlast-  
ing.

To Thee all Angels cry  
aloud: the heavens and all  
the Powers therein:

To Thee Cherubim and

# TE DEUM LAUDAMUS

51

phim: incessabili voce proclamant:

Sanctus, sanctus, sanctus, DOMINUS DEUS Sabaoth.

Pleni sunt cæli et terra majestatis gloriæ tuæ.

Te gloriosus Apostolorum chorus,

Te Prophetarum laudabilis numerus,

Te Martyrum candidatus laudat exercitus.

Te per orbem terrarum: sancta confitetur Ecclesia.

PATREM immensæ majestatis.

Venerandum tuum verum et unicum FILIUM.

Sanctum quoque Paraclitum SPIRITUM.

Tu Rex gloriæ, CHRISTE.

Tu PATRIS sempiternus es FILIUS,

Tu, ad liberandum suscepturus hominem, non horruisti Virginis uterum.

Tu, devicto mortis aculeo, aperuisti credentibus regna cælorum.

Tu ad dexteram DEI sedes, in gloria PATRIS.

Seraphim: continually do cry:

Holy, holy, holy, LORD God of Hosts.

Heaven and earth are full: of the majesty of thy glory.

The glorious choir of the Apostles: praise Thee.

The admirable company of the Prophets: praise Thee.

The white-robed army of Martyrs: praise Thee.

The Holy Church throughout all the world: doth acknowledge Thee.

The FATHER: of an infinite Majesty.

Thy adorable, true: and only SON.

Also the HOLY GHOST: the Comforter.

Thou art the King of Glory: O CHRIST.

Thou art the everlasting SON: of the FATHER.

When Thou tookest upon Thee to deliver man: Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sting of death: Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of GOD: in the glory of the FATHER.



Judex crederis esse venturus.

Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.

Æterna fac cum Sanctis tuis in gloria numerari.

Salvum fac populum tuum, DOMINE, et benedic hæreditati tuæ.

Et rege eos, et extolle illos, usque in æternum.

Per singulos dies benedicimus te.

Et laudamus nomen tuum in sæculum, et in sæculum sæculi.

Dignare, DOMINE, die isto, sine peccato nos custodire.

Miserere nostri, DOMINE, miserere nostri.

Fiat misericordia tua, DOMINE, super nos: quemadmodum speravimus in te.

In te DOMINE, speravi: non confundar in æternum.

We believe that Thou shalt come: to be our Judge.

\*We pray Thee, therefore, help thy servants: whom Thou hast redeemed with thy precious Blood.

Make them to be numbered with thy Saints: in glory everlasting.

O LORD, save Thy people: and bless thine inheritance.

Govern them: and lift them up for ever.

Day by day: we magnify Thee.

And we praise thy name for ever: yea, for ever and ever.

Vouchsafe, O LORD, this day: to keep us without sin.

O LORD, have mercy upon us: have mercy upon us.

O LORD, let thy mercy be shewed upon us: as we have hoped in Thee.

O LORD, in Thee have I hoped: let me not be confounded for ever.

## MAGNIFICAT

**M**MAGNIFICAT: anima mea DOMINUM.

Et exultavit spiritus meus: in DEO SALUTARI meo.

**M**Y soul doth magnify the LORD.

And my spirit hath rejoiced: in GOD my SAVIOUR.

\*Here it is usual to kneel.

## BENEDICTUS

53

Quia respexit humilitatem  
ancillæ suæ: ecce enim ex  
hoc beatam meditent omnes  
generationes.

Quia fecit mihi magna qui  
potens est: et sanctum no-  
men ejus.

Et misericordia ejus a pro-  
genie in progenies: timen-  
tibus eum.

Fecit potentiam in brachio  
suo: dispersit superbos men-  
te cordis sui.

Deposuit potentes de sede:  
et exaltavit humiles.

Esurientes implevit bonis:  
et divites dimisit inanes.

Suscepit Israel puerum  
suum: recordatus miseri-  
cordiæ suæ.

Sicut locutus est ad patres  
nostros: Abraham, et semini  
ejus in sæcula.

Gloria PATRI, etc.

For He hath regarded the  
lowliness of His handmaid:  
for behold from henceforth  
all generations shall call me  
blessed.

For He that is mighty hath  
done great things unto me:  
and holy is His name.

And His mercy is from  
generation to generation:  
unto them that fear Him.

He hath shewed might with  
His arm: He hath scattered  
the proud in the imagina-  
tion of their heart.

He hath put down the  
mighty from their seat: and  
hath exalted the humble.

He hath filled the hungry  
with good things: and the  
the rich He hath sent empty  
away.

He hath helped His ser-  
vant Israel: being mindful  
of His mercy.

As He spake unto our  
fathers: to Abraham and his  
seed for ever.

Glory be to the FATHER, etc.

## BENEDICTUS

### CANTICLE OF ZACHARY

**B**ENEDICTUS DOMI-  
NUS DEUS Israel: quia  
visitavit, et fecit redem-  
ptionem plebis suæ.

**B**LESSED be the LORD  
GOD of Israel: for He  
hath visited, and wrought  
the redemption of His  
people.

Et erexit cornu salutis nobis: in domo David pueri sui.

Sicut locutus est per os sanctorum: qui a sæculo sunt, prophetarum ejus.

Salutem ex inimicis nostris: et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum: daturum se nobis.

Ut sine timore, de manu inimicorum nostrorum liberati: serviamus illi,

In sanctitate et justitia coram ipso: omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis: præibis enim ante faciem DOMINI parare vias ejus.

Ad dandam scientiam salutis plebi ejus: in remissionem peccatorum eorum.

Per viscera misericordiæ DEI nostri: in quibus visitavit nos oriens ex alto.

Illuminare his qui in tenebris et in umbra mortis se-

And hath raised up a horn of salvation to us: in the house of His servant David

As He spake by the mouth of His holy prophets: who are from the beginning.

Salvation from our enemies: and from the hand of all that hate us.

To perform mercy to our fathers: and to remember His holy testament.

The oath that He sware to Abraham our father: that He would grant unto us.

That being delivered from the hands of our enemies: we may serve him without fear,

In holiness and justice before Him: all the days of our life.

And Thou, Child, shall be called the prophet of the Highest: for Thou shalt go before the face of the LORD to prepare His ways.

To give knowledge of salvation unto His people: for the remission of their sins.

Through the bowels of the mercy of our God: whereby the orient from on high hath visited us.

To enlighten them that sit in darkness, and in the sha-

# NUNC DIMITTIS

55

dent: ad dirigendos pedes  
nostros in viam pacis.

dow of death: to direct our  
feet into the way of peace.

Gloria PATRI.

Glory be to the FATHER.

# NUNC DIMITTIS

## CANTICLE OF SIMEON

**N**UNC dimittis servum  
tuum, DOMINE: se-  
cundum verbum tuum in  
pace:

Quia viderunt oculi mei:  
salutare tuum.

Quod parasti: ante faciem  
omnium populorum:

Lumen ad revelationem  
gentium: et gloriam plebis  
tuæ Israel.

Gloria PATRI.

**N**OW dost Thou dis-  
miss Thy servant,  
LORD, in peace: according  
to Thy word:

For mine eyes have seen:  
Thy salvation.

Which Thou hast prepared:  
before the face of all people:

A light to enlighten the  
gentiles: and the glory of  
Thy people Israel.

Glory be to the FATHER,  
etc.



**PART THE SECOND**  
**METHODS OF ASSISTING AT MASS, PREPARA-**  
**TION AND THANKSGIVING FOR HOLY COM-**  
**MUNION, FROM THE "PARADISUS ANIMAE"**



## METHOD FOR HEARING MASS IN UNION WITH OUR LORD'S PASSION

**B**ECAUSE the Sacrifice of the Mass is the true and lively representation of that bloody Sacrifice which **CHRIST**, by the immolation of His own Body and Blood, offered to His eternal **FATHER**, and consummated on the altar of the Cross:

The method of hearing Mass which is best and most full of grace is to apply the mystical action of this Sacrifice to the particulars of our **LORD**'s Passion, and thus recall the work of our Redemption.

For though **CHRIST** Himself is here the principal Offerer and Oblation, nevertheless the priest personates **CHRIST**; and hence his garb or vestments, and the whole action of the Mass, bear a resemblance to the Passion of **CHRIST**.

1. The tonsure signifies the crown of thorns.
2. The amice, the veil that was drawn over the eyes of **CHRIST**.
3. The linen tunic, or alb, the white garment with which Herod clothed Him in derision.
4. The girdle, the cords with which He was bound round the waist in the garden.
5. The maniple, the chains with which His sacred hands were fettered, like a malefactor's.
6. The stole, the cords which were cast round even His divine neck, when He was led to Mount Calvary, carrying the Cross.
7. The chasuble, the purple vestment which was given to **CHRIST** in Pilate's house.
8. The cross on the chasuble, the Cross which **CHRIST** bore, and on which He hung for us.
9. The chalice, the bitter cup of sorrows, which, for our sakes, He cheerfully drank to the dregs.
10. The sacred linen that is spread on the altar, the



fine linen and cloths in which was wrapped the sacred Body of CHRIST.

### FIRST EXERCISE FOR HEARING MASS

#### Preparation for Mass

**O** ETERNAL FATHER! who hast so loved the world as to give thy only begotten SON for our redemption, what return shall I make Thee for a gift and love so great? Behold here thy only-begotten SON Himself, than whom nothing is dearer to Thee, nothing more precious to us.

Oh, with what sighs, with what ardent prayers was He desired by all nations, till at length, when sent by Thee He took the form of a servant, and, clothed in the garment of our mortal flesh, veiled the majesty of the Godhead; from the Virgin's womb came forth into the world, and by becoming obedient to Thee, even to death, redeemed us from death everlasting.

Behold, O LORD, I desire, for thy glory, and in memory of thy SON, to recall this work of so great a love in this Sacrifice of the Mass. Possess and rule, O LORD, I beseech Thee, my heart by thy grace, that I may do it with reverence, attention and devotion; so that I may both please Thee by my service, and obtain benefit to my soul.

#### Aspiration to CHRIST

**W**HAT, and how great, O LORD, are the things Thou hast done and suffered by the force of thy measureless love for me! But what return have I made, or can I make Thee for them?

From the bottom of my heart I am sorry that I have ever offended Thee, because Thou hast loved me so greatly.

I believe in Thee, with a lively faith I believe in Thee, O everlasting Truth! because Thou art Thyself God and man, my LORD and SAVIOUR.

I hope in Thee, O LORD, Thou only hope and true salvation of my soul!

With my whole heart too I love Thee above all things,  
O my sovereign Good! Oh, that the most ardent force of  
Thy love would possess me so that nothing may ever  
separate me from the love of CHRIST JESUS my SAVIOUR;  
for beside Thee what have I in heaven? and what do I  
desire upon earth?

At the Confession

See how CHRIST, taking with Him His disciples, and likewise the sins of the whole world, to Mount Olivet, prays, falling on his face; and for the anguish of His approaching passion and death, or rather the horror of our sins, His sweat becomes as it were drops of blood trickling down upon the ground.

**A**ND can I ever offend Thee any more by my sins, O most sweet LORD, when such and so great are the things Thou hast done and suffered for me? etc., *as in the Aspiration to Christ, page 60.*

At the Kiss of the Altar and the Introit

See how CHRIST, as a meek lamb, extends to the wicked traitor the kiss of His holy mouth; and thus, by this sign of love, is betrayed to His enemies as they enter into the garden.

**A**ND shall I, for an empty creature, betray or desert Thee, my meek LORD, who hast held me so dear, that, to deliver me from the hands of my enemies, Thou wert willing to be delivered into the hands of wicked men?

At the Kyrie Eleison

Reflect upon Peter, who, after such specious promises of constancy and fidelity, thrice denied his LORD; and did not recover himself till his merciful LORD looked back upon him.

**A**LAS! most merciful JESUS, how inconstant and faithless have I also been in my good resolutions! How often have I too, LORD, been forgetful of my promise, and denied Thee with Peter! Yet how seldom with tears of true sorrow have I deplored my sins! Oh.

that I may do this also with Peter! that I may gladden the Angels by persevering henceforward in good, and in unison with them to sing Thee, *Glory to God on high!*

At the Collect, Epistle and Gradual

Think of the collected accusations of the people against CHRIST, the council in the house of Caiaphas, and the various injuries, spittings, blows and mockings, which He suffered there.

**O** MOST meek LORD, what, and how great, etc.  
*as above, page 60.*

At the Gospel

See how CHRIST passes from Caiaphas to Pilate, is questioned by wicked men about His doctrine and disciples, and is accused for the preaching of the Gospel, for which many injuries and affronts are inflicted on Him.

**O** LORD, most wise! Thou camest from heaven to be our Master, to teach us the way of GOD in truth, and to lead us from earth to heaven. And the more perfectly to execute thy office Thou didst begin by doing before teaching, and yet Thou didst suffer calumny; there was nought but truth in thy words, goodness in thy deeds, sincerity in all thy conversation (for who could convict Thee of sin?); and yet, O LORD, Thou, the Master and Judge of all, didst endure to be judged and rejected by the wicked and unjust!

Oh, that I may receive the seed of Thy word or Gospel in a good and fertile heart, and bring forth much fruit in patience!

At the Offertory

Think how CHRIST is sent from Pilate to Herod, and by him back again to Pilate; and is everywhere derided, despised and rejected.

**O** BEAUTIFUL above the sons of men! O Desire and Expectation of nations! can it be that Thou art now the reproach of men, and the outcast of the people,\* on

\*Ps. xxi, 7.

Whom the angels desire to look!\* in Whom the eternal FATHER is well pleased! Thou art offered for us, because it is Thine own will; and alas, Thou art thus despised! Behold, O LORD, I offer to Thee all myself; despise me not, I beseech Thee, who hast vouchsafed to offer Thyself all for me.

At the Washing of the Hands, and the Orate Fratres  
Think how CHRIST, having been declared innocent by Pilate by the washing of his hands, is exhibited to the people, who shout that He is guilty of death, and esteem Him worse than the robber Barabbas.

O H, how often have I too, with perverted affection, preferred a creature to God my Creator! O most innocent LORD! what, and how great, etc., *as above, page 60.*

#### At the Preface

Ponder CHRIST's intense pain and torture of mind when He beheld the great hatred and extreme fury of the Jews, with which, when Pilate by all means sought to let Him go, He was by those wicked men demanded for crucifixion and death, etc.

WAS it not Thou, O LORD, who, as Thou didst enter the city, wert applauded a few days before by them all singing, Hosanna! blessed is He who comes in the Name of the LORD? Is it not Thou to whom the angels sing Holy, holy, holy? Ah, sad and sudden change! Well may I learn, O LORD, from Thee, how to rely on human favour! how to trust in the children of men, in whom there is no salvation; nay, that it is good for me to adhere to Thee alone, and to place my hope in Thee, O LORD. O LORD, most patient! what, and how great are the things, etc., *as above, page 60.*

#### At the Canon

See how CHRIST is most cruelly scourged by the wicked attendants, crowned with thorns, delivered by Pilate to

\*1 Pet. i, 12.

be crucified, and presently, loaded with the heavy wood of the Cross, with great toil ascends Mount Calvary.

**A**LAS, O LORD! whither art Thou brought by my great iniquity and thy boundless love? I had merited the scourges of thy wrath, and Thou, though innocent, art scourged for me! An everlasting cross awaited me; but Thou drawest it away from my shoulders to thine own! Truly hast Thou borne, O Lord, our infirmities, and Thyself carried our sorrows! O most merciful Lord, what, and how great, etc., *as above*.

#### At the Elevation

Think of CHRIST being lifted up upon the Cross, and exposed on high, naked, in the sight of all the people.

**O**CHRIST JESUS! I adore Thee, because Thou wert lifted up from the earth, that Thou mayest draw all things to Thyself. For, with thy arms outstretched upon the Cross, I see Thee, as though Thou wert wishing to embrace us; and I hear Thee cry, Come to me, all you that labour and are burdened, and I will receive and refresh you.

O LORD, if I am too sluggish in coming to Thee, draw me, O JESUS, with the cords of thy love, which thou didst show in dying on the Cross. Let to know and to seek JESUS, and Him crucified, be my supreme and only delight. Far be it from me to glory, save in the Cross of my LORD JESUS CHRIST.\*

O eternal FATHER! behold, this is thy beloved Son, in whom thou art well pleased. Look upon the face of thy CHRIST, and turn away thy Face from my sins, for which thy only-begotten Son humbled Himself, being made obedient to Thee, even to the death of the Cross. Behold, He is our Advocate with Thee, and the Propitiation for our sins; for He has Himself borne our sins in His Body on the Tree, and by His stripes we are healed.†

\* Gal. vi, 14.

† 1 Pet. ii, 24.

## MASS IN UNION WITH THE PASSION 65

Therefore, with the deepest sorrow, with the publican, I strike my heart, that is open to sins so great as alone to have drawn down so heavy a punishment on thy only-begotten Son. Through Him, therefore, be favourable to me a sinner.

Behold the voice of the Blood of thy SON cries to Thee from the earth, not for vengeance, but for pardon. Let His Passion and Death be to me, I beseech Thee, for the remedy and remission of my sins. Let the pains and wounds of His Body become medicine to heal my soul.

### At the LORD's Prayer

Think, O my soul! of the seven last and most holy words which CHRIST uttered on the Cross.

1. Our FATHER, who art in heaven, hallowed be thy Name.

**G**IVE me, O LORD, to worship, love, and fear Thee, the Father of us all, and to embrace my-neighbour for thy sake with true and sincere affection, as Thou hast taught us by thy example, in dying and praying for thy enemies when hanging on the Cross: FATHER, FORGIVE THEM. Oh, rare and wonderful love! oh, that we, who profess CHRIST's name, did but imitate it! Surely there is none who more honours thy Name, O CHRIST, or more clearly proves himself thy disciple, that is, a Christian, than he who has learnt, by thy love and example, to love even his enemies!

2. Thy kingdom come.

**T**HAT kingdom, fellowship which Thou didst promise to the thief on the Cross, in saying, THIS DAY SHALT THOU BE WITH ME IN PARADISE. Oh, that I may merit to hear those most sweet words at the hour of my death!

Give me, O LORD, the faith, hope and penitence of the thief, and my heart shall fear no evil hearing!\*

\*Ps. cxi, 7.

3. Thy will be done on earth, as it is in heaven.

**F**OR it is thy will, O JESUS! that even those who are dearest to Thee should be sharers of thy Cross; nay, Thou wilt have this to be the sign and token of thy love. Behold, this may be recognized in thy most sweet Mother and in the Disciple whom thou lovedst. They were witnesses and spectators of thy Crucifixion; but alas! with what anguish to their own hearts!

Thy will it was that this sword of sorrow should pierce through souls so beloved, and even that of thy most dear Mother; but in such a way as that their affliction should not fail of its consolation. It was for this Thou didst say, MOTHER, BEHOLD THY SON; and to the disciple, BEHOLD THY MOTHER. Not that it was an equal exchange, that for the Son of God His Mother should receive the Son of Zebedee, but because this was thy will; thy Mother too acquiesced.

Behold, I am thine, O LORD, wilt Thou have me share thy passion? My heart is ready, O GOD: Thy consolation? my heart is ready. Let thy will be wholly done in me. For why should I shrink from what it is thy will should be done by thy Elect, and those who love Thee most? In all things I desire to please Thee, and to obey Thee in all things, but give me thy grace also. I do not not refuse to suffer with Thee, but then increase my patience.

4. Give us this day our daily bread.

**F**OR if Thou do not refresh me, O LORD, ere long I shall certainly faint. O LORD, who feedest me from my youth even to old age, forsake me not when my strength fails me. Remember that for my sake Thou didst cry to thy FATHER, as if abandoned in thy distress, MY GOD, WHY HAST THOU FORSAKEN ME? The eyes of all are upon Thee, and Thou givest them meat and strength in due season. I too cry to Thee in my hunger and distress. If Thou despise me, who will look upon me? if Thou for-

sake me, who will receive me? If Thou repel me, who will refresh me?

5. And forgive us our debts.

**B**ECAUSE it was for this that Thou didst shed thy Blood so profusely, that we might have plentiful redemption, and that Thou mightest pay our debts with so great a price, for none could have paid them but Thee. Oh, the love, the longing for our salvation, with which, when languishing with love, and now all bloodless and parched, Thou didst cry, I THIRST; for what, save for the chalice of thy Passion and Death, that by drinking it to the dregs, Thou mightest wash out all our debts, that is to say our sins?

6. And lead us not into temptation.

**B**UT, as the Good Shepherd, lead and guide us as the sheep of thy pasture; and as our Mediator commend us to the care of the eternal FATHER, to whom, when dying, Thou didst commend Thyself in saying, FATHER, INTO THY HANDS I COMMEND MY SPIRIT. Suffer us not, O LORD, to perish, for Thou camest to seek and to save that which was lost.

7. But deliver us from evil.

**F**OR to what end were there so many toils, labours and sorrows in thy whole life? to what end was the whole work of our redemption, which Thou didst say was by Thyself CONSUMMATED ON THE CROSS, but that we might be delivered from all evil, and rejoice in Thee only, the true and sovereign Good. Oh, may it be given me to enjoy it! Amen. Be it so, O CHRIST JESUS! Be it so, O my salvation and my life and my God, who art my portion for ever!

At the Division of the Host and the Agnus DEI  
Think of the separation of CHRIST's Soul from His Body,



that is the death which He, as an innocent lamb led to the slaughter, endured that He might take away the sins of the world; think also of His descent into hell.

**D**OST Thou die, O LORD, who art the Author of life, that I, who am guilty of death, may live? Who will give me to die to the world and the flesh, and to live to Thee alone? to be freed from the depth of hell, and rejoice with thee in glory? What, and how great, O Lord, etc., *as above, page 60.*

#### At the Communion

While the Priest is receiving the Holy Mysteries, think of the Body of CHRIST being laid in the sepulchre, and lay Him up also thyself in thy heart; for this makes a spiritual communion, which consists for the most part of lively acts of faith, hope and charity.

**W**ITH true and lively faith, O LORD JESUS, I adore Thee in thy Body and Soul, in thy Flesh and in thy Blood, here truly present by the might of thy wonderful power, wisdom and goodness. I hope for Thee also, O Fountain of all goodness and mercy! For I am not worthy that Thou shouldest enter under my roof; but say the word only, Thou who canst do all things by thy will alone, and my faint and miserable soul shall be healed.

I love Thee, O LORD, who so lovest me, with my whole heart, more than myself, and than all things; and therefore I now desire to receive Thee, at least spiritually, that I may eat Thee, and be changed into Thee, be made one spirit with Thee; that nothing may separate me from Thee, but that I may adhere to Thee for ever.

#### At the Postcommunion

Think of CHRIST rising from the dead, and appearing to many.

**O**H, that I too may now truly rise from the death of sin, and walk with Thee henceforth in newness of life! For Thou hast died for our sins, and art risen again for

MASS IN UNION WITH THE PASSION 69  
our justification. What, and how great, O LORD, etc., *as above, page 60.*

At the *Ite Missa Est*, the Blessing, and the  
Gospel of St John

Think how CHRIST, after fully accomplishing the work of man's redemption, ascends, as a glorious conqueror, into heaven; and how the Apostles, after receiving Christ's blessing, go into the whole world, and preach the Gospel to every creature.

**O** MOST glorious JESUS! shall I with stupefied soul, stick fast upon the earth, when I know that Thou, my FATHER, art in heaven? Lead me with Thee on high, that I may seek and relish the things which are above, not those which are on the earth. Grant that my conversation may be in heaven!

O CHRIST JESUS, who sittest in heaven, as upon the throne of thy Majesty, and yet hast vouchsafed to be present on the altar, and to be offered up by the hands of this Priest, with my whole heart I praise Thee, adore Thee and love Thee; but I will not let Thee go, except Thou bless me.\*

Be Thou our Mediator, where Thou sittest at the right hand of GOD; and make intercession for us unceasingly with the FATHER. Show Him thy Blood, thy Wounds, and all thy merits. How can there be any repulse where there are so many tokens of love? What, and how great, O LORD, etc., *as above, page 60.*

\*Gen. xxxii, 26.

## ANOTHER METHOD OF HEARING MASS

Prayer for the Formation of the Intention before Hearing  
Mass. From Father Christianus Mayer.

**R**ECEIVE, O Holy TRINITY, one GOD, this most holy Sacrifice of the Body and Blood of our LORD JESUS CHRIST, which I, thy poor unworthy servant, offer to thy Divine Majesty, by the hands of the Priest, in union with all the sacrifices ever offered, or to be offered to Thee, united to the most holy Sacrifice offered to Thee by the same our LORD in the last Supper and on the altar of the Cross, with all possible love and affection, out of pure love of thy infinite goodness, and according to the most holy intention of the same our LORD, and our holy Mother the Church.

Psalm xlii.

**J**UDGE me, O GOD, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

For Thou art GOD, my strength; why hast Thou cast me off, and why do I go sorrowful while the enemy afflicts me?

Send forth thy light and thy truth; they have conducted me, and brought me to thy holy hill, and into thy tabernacles.

And I will go in to the altar of GOD; to GOD, who gives joy to my youth.

To Thee, O GOD, my GOD, will I give praise upon the harp; why art thou sad, O my soul, and why dost Thou disquiet me?

Hope in GOD, for I will still give praise to Him; the salvation of my countenance, and my GOD.

Glory be to the FATHER, etc.

I will go in to the altar of GOD; to GOD who gives joy to my youth.

Our help is in the name of the LORD: who made heaven and earth.

## ANOTHER METHOD OF HEARING MASS 71

### The General Confession

I confess to Almighty God, etc.

### The Angelical Hymn

**G**LORY be to GOD on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for thy great glory, LORD GOD, Heavenly KING, GOD the FATHER Almighty. LORD, only-begotten SON, JESUS CHRIST. LORD GOD, LAMB of GOD, SON of the FATHER, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the right hand of the FATHER, have mercy on us. For Thou only art holy, Thou only art LORD, Thou only art most high, JESUS CHRIST with the HOLY GHOST, in the glory of GOD the FATHER. Amen.

℣. The LORD be with you.

℟. And with thy spirit.

### A Prayer at the Collect

**A**Lmighty and everlasting GOD, vouchsafe, we humbly beseech Thee, to look down from the height of thy sanctuary, on this our congregation, and mercifully to hear and accept the prayers which, by the ministry of this thy Priest, are sent up to Thee in behalf of us all.

Of thy great mercy, therefore, grant us pardon of our sins, soundness of mind, health of body, the sustenance necessary to life, peace in our days, seasonable weather, and fruitfulness of soil.

Grant us the unity of the Catholic faith, the extirpation of heresies, the overthrow of evil counsels, the increase of orthodox religion, fervent charity and piety, sincere devotion of soul, patience and long-suffering in afflictions, joy in hope, and, finally, all that is profitable for the health both of soul and body, but chiefly what is conducive to the increase of thy glory. Through our LORD.

At the Epistle, Gradual, etc.

**O** EVERLASTING God, who never ceasest by the public ministry of thy Church, by the apostolic and prophetic writings, and by other holy doctrines and counsels, to arouse us, thy unworthy servants, to the worship and love of thy holy Name, and to fortify us against the snares of the world, the flesh and the devil; grant us all, we beseech Thee, to embrace always from our hearts these saving dogmas and counsels, and earnestly to endeavour to conform to them our whole life and habits.

And that it may not tend to crown our damnation to have known the way of truth, or thy will, through so many interpreters and preachers, yet not have done it; grant us grace and strength to do effectually what we so often learn that it is our duty to do. Amen.

A Prayer at the Gospel

**O** LORD JESUS CHRIST, who camest to us a Master from God, and didst teach us the way of God in truth, of old, when seen upon earth and conversing with men; and now too ceasest not to teach us by the writings of the Evangelists and by the preachers of thy Word; give us understanding to receive thy saving doctrine. Kindle, too, our affections with zeal for heavenly wisdom, and teach us to do thy will, that the faith which grows from the hearing of the Gospel, and which we speak with our tongues, may be confessed also in the goodness of our lives; that to have known the will of God, and done it not, may not tend to crown both our guilt and our punishment. For, both to know it and do it is the work only of thy grace; because of ourselves, we are unprofitable servants, and all our sufficiency is from Thee.

After the Reading of the Gospel

**P**RAISE be to Thee, O CHRIST, because Thou hast vouchsafed, by Thyself and thy Apostles, to preach the Gospel to the world, and to enlighten the unbelievers with the light of the true Faith.

## The Nicene Creed

**I** BELIEVE in one GOD, the FATHER Almighty, maker of heaven and earth, and of all things visible and invisible. And in one LORD JESUS CHRIST, the only-begotten SON of GOD, and born of the FATHER before all ages; GOD of GOD, light of light, true GOD of true GOD: begotten, not made, consubstantial with the FATHER, by whom all things were made.

Who for us men, and for our salvation, came down from heaven. And was incarnate by the HOLY GHOST of the Virgin Mary. And was made man. Was crucified also for us, under Pontius Pilate; He suffered, and was buried.

And the third day He rose again, according to the Scriptures. And ascended into heaven; sits at the right hand of the FATHER. And is to come again, with glory, to judge the living and the dead: of whose kingdom there shall be no end.

And in the HOLY GHOST, the LORD and giver of life, who proceeds from the FATHER and SON.

Who with the FATHER and SON is adored and glorified; who spake by the prophets.

And in one holy catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

## Prayer while the Priest prepares for the Offertory

**O** LORD JESUS CHRIST, SON of the living GOD, and of the glorious Virgin, in memory and praise of that measureless love with which Thou gavest Thyself all for us on the altar of the Cross, behold, I this day offer Thee this Sacrifice of the Mass, together with all others which by the hands of thy Priests are celebrated in all the world, to be by Thee presented to thy eternal FATHER, in joint union and efficacy with that oblation by which Thou didst offer Thyself, thy most holy Body and Blood, for

the salvation of the world when dying on the Cross. Grant that the oblation of the same Body and Blood which is here renewed in a Mystery, and made in an unbloody manner under the appearance of bread and wine, may obtain effectually its end; that so the living may derive from it grace, the faithful departed rest, and those for whom the Sacrifice is offered, mercy and life everlasting.

Let this very Sacrifice, which contains within itself the fruit of thy Passion and Death, be likewise a thanksgiving for thy countless blessings bestowed upon us, and a saving propitiation and satisfaction for the numberless sins we have committed, the good deeds we have omitted, and the punishment we have deserved. Who livest and reignest, etc.

#### Another Prayer

**R**ECEIVE, O Holy TRINITY, this oblation, which we offer Thee, together with the Priest, in memory of the Passion, Resurrection, and Ascension of our LORD JESUS CHRIST.

And in honour of the blessed Mary ever Virgin, blessed John the Baptist, the holy Apostles Peter and Paul, and of those and all the Saints, that it may promote their honour and our salvation.

And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same CHRIST our LORD. Amen.

#### Prayer at the Orate Fratres

**T**HE LORD receive this Sacrifice at thy hands, to the praise and glory of His own Name, to the profit of ourselves, and of all His holy Church.

#### Prayer for the Celebrant Priest

**L**ET thy Priests, O LORD, be clothed with justice; especially he who now stands at thy altar and prays for us that thou wouldst spare thy people, and not give thy inheritance to destruction. May he be holy, because

## ANOTHER METHOD OF HEARING MASS 75

Thou art holy, whom he serves; that, by his purity of life, he may render himself a worthy minister of thy holy altars, and, with due reverence, honour the most holy Mysteries, and the Majesty of thy Name.

Behold, I now offer Thee this Sacrifice, and whatsoever he has hitherto offered, or shall offer hereafter, in union with that reverence with which Thou Thyself, O High Priest, didst offer Thyself, and with which it is thy will to be offered by thy ministers in the Church, a holocaust for us. Amen.

### The Preface of the Church

**L**ET us give thanks to the LORD Our God.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, holy LORD, FATHER Almighty, everlasting God; through CHRIST Our LORD. By whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it; the heavens and the heavenly Virtues, and the blessed Seraphim, join with common exaltation in celebrating it; together with whom, we beseech Thee, that our voices too may be admitted saying, with humble praise,

Holy, holy, holy, LORD GOD of Sabaoth. Heaven and earth are full of thy glory: Hosanna in the highest! Blessed is He that cometh in the Name of the LORD: Hosanna in the highest!

### Prayer

**B**LESSED be Thou, O LORD JESUS CHRIST, SON of the living God, who in compassion to us camest down from heaven; and, as the true Victim for our sins, generously didst offer the Body and Blood which Thou hadst taken of the Virgin, on the altar of the Cross.

Praise and glory be to Thee, because Thou hast not only provided of the same Body and Blood of thine the Bread of life to be received by us in this Sacrament, but hast instituted also a Sacrifice to be offered on the altar by thy



Priests, and left it to be celebrated even to the end of the world.

Prayer at the Canon. From F. Christianus Mayer

**R**ECEIVE, O most merciful FATHER, this most holy Sacrifice at the hand of the Priest, in union with that most holy Sacrifice which thy beloved SON offered Thee in His whole life, at His last Supper, and on the Cross, for me, for N. N., and for all for whom He has vouchsafed to die.

Look upon the face of CHRIST, thy most beloved SON, in whom Thou art well pleased; and by the everlasting love with which Thou hast so loved us, by the infinite merits of the same thy only-begotten SON, by His Incarnation, Advent, Nativity, Circumcision, Tears, Labours, Passion and Death, and by the infinite love by which He has said, done and suffered so much for my sake:

Also by the merits of all thy Saints, triumphant and militant, remember and have mercy on thy Church and its heads, the Sovereign Pontiff, the King, Prelates, Princes, and all states, ecclesiastical, religious and secular, that can most advance or obstruct thy glory and the salvation of souls.

Also my parents, brethren, benefactors and friends, who have specially recommended themselves to me, N. N., who have afflicted me, or whom I have afflicted, offended, or neglected to assist, and whom Thou art pleased to direct through me into the way of salvation.

Have mercy on all these, O FATHER of mercies, granting them grace, according to thy knowledge and will, most perfectly to please Thee, to know, fear, love and glorify Thee, together with the same thy beloved SON, and the HOLY GHOST, now and for ever and ever.

Prayer at the Elevation of the Sacred Host

**H**AIL, saving Victim, offered up for me and all mankind on the gibbet of the Cross! CHRIST, eternal King, Man crucified for man's sake, look upon thy most holy

ANOTHER METHOD OF HEARING MASS 77  
Flesh, with nails, for my sake, fastened to the Cross, and pierced through with the lance.

And let, I beseech Thee, that love which drew Thee, and prevailed with Thee to expiate the sins of the whole world on the Cross; let that clemency compel Thee to pity me that am full of miseries; for Thou flowest as with a never-ceasing fountain of pity, preserving my soul and body to eternal life.

Prayer by Father Christianus Mayer

**O** JESU, SON of GOD, and of the Virgin Mary, my LORD and my GOD, infinitely lovely, who for love of me, hast vouchsafed to be crucified and to die upon the Cross, I adore, love and glorify Thee, with all possible affection of all possible creatures, together with the FATHER, and the HOLY GHOST, and from my soul I desire Thee to be adored, loved and glorified times without number, by all, in all, and above all, in every possible way, freely for thy own sake, now, always, and for ever and ever.

I believe in Thee, I hope in Thee, I love Thee, and all that Thou lovest for thy sake. I am sorry, purely for thy sake, that I have ever offended Thee. Forgive me, pardon me, and by Thyself supply my failings.

Behold, from this moment my heart is ready to fulfil all thy will. Thine I am, and thine I will be for ever; take possession of me, and conform me entirely to thy will.

FATHER, look upon the Face of thy most dear SON, whom I offer to Thee for a Sacrifice of praise, thanksgiving, and propitiation; and by His tears, His sweat and blood, His groans and sighs, His labours and obedience, His sorrows and torments, and His infinite merits, have mercy on me, on N. N., and on all for whom He has died; give us grace always to love Thee perfectly, and embrace and fulfil thy most holy will, both in time and in eternity.

Through the same thy beloved SON, O most merciful FATHER, have mercy on the souls of the faithful departed,

N. N., who have been especially recommended to me; and on all for whom Thou wouldst especially have me pray, by mercifully granting them pardon and eternal rest, that they may bless, praise and glorify Thee for ever, to whom all praise, honour and glory are due.

Prayer of St Augustine

**O** ALMIGHTY FATHER, who hast so loved the world as to give thy only-begotten SON, that none who believe in Him should perish, but have everlasting life; by this thy beloved SON, whose most holy Passion and glorious Resurrection and Ascension into heaven I commemorate, conduct, I beseech Thee, my soul out of prison, that it may praise thy name.

Deliver me from the chains of my sins, and because my own deserts make me fear the condemnation of death, be appeased by the intercession of thy beloved SON, and mercifully restore me to life. For what other mediator to send to Thee I know not, but Him who is the Propitiation for our sins, who sits at thy right hand making intercession for us, my Advocate with Thee the FATHER, the High-priest stained, not with the blood of others, but His own! A holy Victim, well-pleasing and perfect, offered and accepted for an odour of sweetness; the Lamb without spot, who did no sin, but has borne our sins, and with His own bruises healed our infirmities. This is He whom Thou hast struck for the wickedness of thy people, thy beloved SON though He be, in whom Thou art well pleased.

Look, most gracious FATHER, on the Humanity of thy beloved SON, and have pity on the infirmity of thy weak creature. Behold the punishment of the REDEEMER, and forgive the offence of the redeemed.

Make me, I beseech Thee, King of saints, by this Saint of saints, by this my REDEEMER, to run the way of thy commandments, that I may be united to Him in spirit who disdained not to be clothed in my flesh, JESUS CHRIST blessed for ever. Amen.

## ANOTHER METHOD OF HEARING MASS 79

At the Commemoration of the Dead.

From St Ambrose

**W**E also pray Thee, holy FATHER, for the spirits of the faithful departed, that they may have eternal salvation, joy and refreshment.

May this great Sacrament of love, O LORD GOD, be to them this day a great and abundant rejoicing in Thee, the living and true Bread, who camest down from heaven, and givest life to the world: and in thy holy and blessed Flesh, who art the immaculate Lamb, who takest away the sins of the world: may they drink of the fountain of thy Love, which the lance of the soldier caused to flow from the side of our crucified LORD, that they may rejoice with consolation in thy holy praise and glory. Amen.

At the Commemoration of Saints. From St Ambrose

**H**AVE mercy also, O LORD, on me thy unworthy servant, according to the multitude of thy mercies; grant me pardon for my sins in this world, and suffer me not to be tormented with the wicked in the next.

But give me some little portion with thy saints in heaven, who, being thy members joined together, and made one body in Thee, have not hesitated for the precious Blood which Thou hast shed for them, and washed them with, to shed their own glorious blood for Thee and for their brethren: in their life they loved Thee, and imitated Thee in their death, and therefore have they merited crowns of triumph.

With whom, though unequal to them in merits, yet solely by thy mercy, make me a partaker, by the assistance of their merits and prayers. Amen.

At the LORD's Prayer

**O**FATHER of mercies! we, though unworthy to be called thy servants, presume to call Thee our FATHER, and ourselves thy children, because by thy

free bounty, through thy SON, we are adopted to the honour of this name. And thy SON Himself has given us the confidence to address Thee, by the very act of prescribing for us a form of prayer.

Accept, therefore, the prayer taught us by thy most dear SON, and favourably grant us by the same thy SON, whatever, by His own instruction, we ask of Thee through Him, in saying: Our FATHER, who art in heaven, hallowed be Thy name. etc.

**D**ELIVER us, O LORD, we beseech Thee, from all Devils past, present, and to come. And by the intercession of blessed and glorious Mary, the ever Virgin Mother of God, the blessed Apostles Peter and Paul, Andrew, and all the Saints, favourably give peace in our days, that, aided by the help of thy mercy, we may always be both free from sin and secure from all disturbance. Through the same Lord.

Lamb of God, who takest away the sins of the world, etc.

#### Prayer

**O**LORD JESUS, when risen from the dead, Thou didst utter the most sweet word of peace to the disciples of thy love, in saying, Peace be with you; the same peace which, before Thou didst go to thy Passion, Thou hadst Thyself besought for them saying, My peace I give to you; My peace I leave with you. Take away from us our sins, I beseech Thee, O immaculate LAMB of God, remove from us our iniquities, which have divided us from Thee; that by the forgiveness of our sins we may have the peace with Thee which is found with sweet delight in the testimony of a good conscience; that in thy heavenly kingdom we may obtain that perpetual peace which exceeds all sense and understanding.

## ANOTHER METHOD OF HEARING MASS 81

At the *Ite Missa Est*

**B**EHOLD, O eternal FATHER, the Victim of salvation is sent, which Thou sendest from heaven upon earth. Accept it, I beseech Thee, for it is no other than thy SON, in whom Thou art well pleased. Let Him now, I beseech Thee, perform the office of Mediator and Advocate where He sits at thy right hand and makes intercession for us. Remember all his patience, charity and meekness; and vouchsafe to hear me when I pray in the name of thy beloved SON, for He Himself has said, If you ask the FATHER anything in My name, He will give it you. I ask, O LORD, this one thing, that this Sacrifice may be acceptable to Thee, for the greater glory of thy name, and profitable to the salvation of myself, and of all thy faithful, living and dead. Amen.

At the Blessing

**M**AY the almighty and merciful LORD, FATHER, SON, and HOLY GHOST, bless us and preserve us.

Gospel according to St John

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life; and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light.

That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him; and the world knew Him not. He came unto His own, and His own received Him not.

But as many as receive Him, He gave them power to be

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made the sons of God, to them that believe in His name who are born not of blood, nor of the will of the flesh, nor of the will of man, but of GOD. And THE WORD WAS MADE FLESH, and dwelt among us, and we saw His glory, the glory as it were of the Only-begotten of the FATHER, full of grace and truth.

## PREPARATION FOR HOLY COMMUNION FIRST EXERCISE

### Act of Faith

**O** CHRIST JESUS! true God and man, of one substance, majesty, and power with the FATHER; with firm faith I believe and confess that Thou art truly and really present in this Sacrament. For Thou, who art the Truth itself, hast said: This is My Body.

### Act of Hope

**O** LORD of Hosts! blessed is the man that trusts in Thee. Why art thou sad, O my soul, and why dost thou trouble me? Hope in God, the fountain of all good, and the author of grace, whom thou hast present with thee in this Sacrament; go to Him with confidence, for He is sweet and meek, and of great mercy to all that call upon Him. He alone is able to give us all things, because He is powerful over all things, nay He is willing to give us all things, because He is supremely good.

O God, my hope! my heart rejoices when I receive Thee in this Sacrament, because I clearly trust that there is nothing which Thou wilt not give us, who hast given us Thyself. In Thee, O LORD, do I trust; let me not be confounded in my expectation.

### Act of Charity

**O** MOST sweet SAVIOUR, CHRIST JESUS! how great was the force of thy love, which drew Thee from the bosom of the FATHER into this vale of tears; to take man's

## FIRST EXERCISE BEFORE COMMUNION 83

flesh, and endure infinite miseries, injuries, nay the Cross and death itself; and this solely for us miserable men, and for our salvation.

Oh, how great love! Thou mightest have condemned, and Thou hast preferred to save us; we were guilty, and Thou who wert innocent, to free the guilty, didst undergo their punishment.

Out of love, therefore, Thou camest to us, into our flesh; and when at length Thou wert to leave this world to go to the Father, Thou didst leave us this Sacrament for a pledge of thy love; that in a new and wonderful manner, Thou mightest always remain with us, for thy delight is to be with the sons of men.

O LORD, how worthy art Thou to be loved, who dost so great things for the love of us! Therefore I will love Thee, O LORD, my strength. The LORD is my stay, my refuge, and my deliverer.

O God, who art charity! behold, He who abides in charity abides in Thee. I desire to receive Thee in this Sacrament, that I may be more strongly united to Thee in the bond of love. Who shall separate me from the love of CHRIST my SAVIOUR! Oh, that neither life nor death, nor any accident of fortune, nor any creature, may ever be able!

### Act of Humility

**O** LORD our God, how admirable is thy name in the whole earth! Thou art the King of heaven and earth, whom Angels praise, Dominations adore, Powers dread.

But what is man, that Thou art mindful of him, by giving him a memorial of thy wonderful works? Or the son of man that Thou visitest him, by coming to him in this Sacrament? Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and thy servant shall be healed!



## Act of Desire

**O** HOLY Bread! Bread that strengthenest man's heart, of which he who eats shall live for ever; he who eats not shall not have life! How lovely are thy tabernacles, O Lord of Hosts; my soul longs and faints for thy courts, O LORD, where Thou dispensest that Bread, and givest meat to them that fear Thee.

Incline thine ear to me, and hear me, for I am poor and needy. Refresh my hungry soul, that in the strength of this food I may walk through the desert of this world, even to the mount of God, until I eat of Thee to the full, face to face in thy kingdom, and am satisfied with the plenty of thy house.

## Petition for Grace

**O** SOVEREIGN FATHER of mercies! look upon the face of thy CHRIST, who, with the most perfect love, was made obedient to Thee, even to the death of the Cross, and by the power of His merits, and also of His most sweet Mother the Virgin Mary, the holy Apostles, Martyrs, Confessors, Virgins, and of all the Saints, especially my patrons, N.N., give me grace to render Thee acceptable service; grant, I beseech Thee, that I may obtain by the prayers and merits of them that please Thee what I cannot by my own.

O JESUS, SAVIOUR of the world! who camest to save sinners, and hast said: Come to Me, all you that labour, and are burdened, and I will refresh you; behold I, a sinner, presume to come to Thee, because with Thee there is plentiful redemption.

To Thee I come, because, by departing from Thee, I have wandered like a sheep that is lost. But, O good Shepherd, who hast laid down thy life for thy sheep, who hast come to seek and to save that which was lost; seek again thy servant, O LORD, for I have not forgotten thy commandments.

I come to Thee disabled with many wounds, heavily

## FIRST EXERCISE AFTER COMMUNION 85

borne down by so many evil passions; but Thou, O LORD, art able to heal me, if Thou wilt. Thou knowest that they that are ill are they who need a physician.

And Thou art that Samaritan, the true physician of our souls, who hast borne our infirmities. It is Thou who hast given the Sacrament of thy precious Body, to be the medicine of my soul.

Therefore have mercy on me, O LORD, and heal my soul, for I have sinned against Thee. A sacrifice to Thee, O LORD, is an afflicted spirit; a contrite and humbled heart, O God, Thou wilt not despise. This I offer to Thee first, that I may the more safely offer Thee the Sacrifice of thy precious Body and Blood.

Break Thou, therefore, the bonds of my sins. So will I worthily sacrifice to Thee the Sacrifice of praise, and will call upon the name of the LORD.

## PRAYERS AFTER COMMUNION

**B**EHOLD, O LORD, I have Thee now, who hast all things. I possess Thee, who possessest all power and wealth. Therefore, O my God, and my all! draw my heart away from all other things that are out of Thee, in which there is nothing but vanity and affliction of spirit. Let my heart be fixed in Thee alone, in Thee let me rest, where my treasure is, the sovereign Truth, true happiness, and happy eternity!

Let my soul, O LORD, feel the sweetness of thy presence! Let it taste how sweet Thou art, O LORD; that, being allured by thy love, it may seek for no joy out of Thee, for Thou art the joy of my heart, and the God that is my portion for ever!

Thou art the physician of my soul, who, by thy bruises, hast healed our infirmities. I am that sick man whom Thou camest from heaven to heal. Heal, then, my soul, for I have sinned against Thee.

Thou art the good Shepherd who hast laid down thy

life for thy sheep. Behold, I am that sheep which was lost, and yet Thou vouchsafest to feed me with thy Body and Blood. Take me now upon thy shoulders. What wilt Thou refuse me, Who hast given me Thyself? Rule me, and I shall want nothing in the place of pasture where Thou hast set me, till Thou bring me to the pastures of eternal life.

O true Light! that enlightenest every man that comes into this world, enlighten my eyes that I may never sleep in death.

O ever-burning and never-failing fire! behold I am tepid and cold: inflame my heart, that it may ever burn with the love of Thee. For Thou camest to cast fire, and what wilt Thou but that it be enkindled?

O King of heaven and earth, rich in mercy! behold, I am poor and needy. Thou knowest what I most require. Thou alone canst assist and enrich me. Help me, O God, and out of the treasures of thy goodness succour my poor soul.

O my LORD and my GOD! behold I am thy servant, give me understanding, and awaken my affection, that I may know and do thy will.

Thou art the LAMB of GOD, LAMB without spot, that takest away the sins of the world. Take away from me whatever is hurtful to me and displeasing to Thee, and give me what Thou knowest to be pleasing to Thee and profitable to me.

Thou art my love, and all my joy. Thou art my God and my all. Thou art the portion of my inheritance and of my cup. It is Thou that wilt restore my inheritance to me. O my GOD and my all! let the sweetly flaming force of thy love, I beseech Thee, absorb my soul, that, for love of thy love, I may die to the world, because for love of me, Thou hast vouchsafed to die upon the Cross, O my GOD and my all!

## PRAYER AFTER COMMUNION FROM F. ANTONIUS MOLINA

**O** FATHER of mercies, and God of all consolation! who, out of the abundance of thy infinite love, hast given us thy only-begotten SON, that whosoever believes in Him should not perish, but have life everlasting,\* and that out of the immense treasure of His merits our want may be supplied: behold I, a miserable sinner, but called by thy mercy to the membership of thy SON, and now too made partaker of His Body and Blood, thenceforth enfold Him in my bosom, and possess Him as though He were my own property, most closely united to me.

And as such, in union with the love with which He once offered Himself for us on the altar of the Cross, and now gives and communicates Himself to us in the Sacrament of the Altar, I offer Him to Thee, together with all his merits and virtues, for thy eternal praise and glory, that Thou mayest be perfectly pleased in Him and that we, who by no acts of our own are able to please Thee, may please Thee perfectly by the merits and patronage of thy Beloved Son.

I offer Thee, O most holy FATHER, all His charity, piety, obedience, humility, poverty, meekness, patience, with all the other virtues, in which He was pre-eminent, that by them may be supplied all that is deficient in me.

And as I cannot duly thank Thee for the benefits Thou hast bestowed upon me, I offer all the praises which He offered Thee Himself when He conversed with men visibly on earth, and which He now offers Thee in glory.

But as I cannot make Thee satisfaction for the sins that are my debts, I offer Thee all His labours, fastings, watchings, fatigues, prayers, and, finally, whatever He did or suffered, from the first moment of His conception until He expired upon the Cross; all the anguish, grief, and torment of His Passion; all the blood that He shed for

\*John iii, 15.

me, all the wounds that He received for me, and the death that He endured for me.

Behold, this, O most merciful FATHER, is the treasury in which I have laid up all my hopes; these are the riches which I offer Thee in satisfaction for all my debts.

Look, O tender FATHER, upon the face of thy CHRIST; and since He who is now closely united to me is thy beloved SON, in whom Thou hast always been well pleased, regard me too, I humbly beseech Thee, with the eyes of thy mercy. His is the guardianship and protection, His the merits under whose shadow I appear before Thee, that, regarding Him chiefly, Thou mayest mercifully and graciously look upon me also, as His slave and servant for ever.

Permit not, I implore Thee, that soul to perish which has so often received into itself thy SON, who was sent by Thee, and came into the world, to seek and to save that which was lost. Grant me this of thy infinite mercy. Amen.

## SECOND EXERCISE

### Act of Faith

**I** FIRMLY believe, O my most loving JESUS, and with a lively faith I profess that Thou Thyself, who art equal to GOD the FATHER in glory and power, true GOD and man, art truly and really present in this Sacrament, who wert sent from heaven, and camest upon earth, to seek and to save that which was lost. Therefore Thou wert truly born of a Virgin, didst suffer, wert crucified, and dead; and, in memory of thy love, hast left us in this Sacrament thy Body and Blood.

### Act of Hope

**A**ND why should I not hope in Thee, O sovereign hope and only salvation of my soul? or whither can I fly, if not to Thee, O JESUS, my only refuge? Who with

SECOND EXERCISE BEFORE COMMUNION 89  
thy sacred lips hast said, Come to Me, all of you that labour and are burdened, and I will refresh you.

Oh, how sweet to my mouth are these words of Thine, O LORD, sweeter than honey to my lips! and therefore I come confidently to thy altar, and here, full of hope, I receive Thee Thyself. For if I have Thee, what shall I not have? Because Thou hast and canst do all things, and art good above all.

The LORD rules me, and I shall want nothing; He has set me in a place of pasture, namely, where He Himself, the Good Shepherd, who has laid down His life for His sheep, feeds us with no other food than His own Body and Blood.

What wilt Thou not give to man, who hast given him Thyself? Surely, O good JESUS, Thou wilt not suffer me to want anything necessary to salvation, when I so often receive Thee, and have Thee, the Author of salvation, with me. No, Thou surely wilt not, for thy name's sake, which is JESUS.

#### Act of Charity

**F**OR Thou truly art GOD my SAVIOUR, and art good above all good. And therefore I love Thee, O CHRIST JESUS, because Thou, of thy exceeding love for me, hast come into the flesh, and hast loved me even to the death; and in the Sacrament hast given me Thyself for a pledge of this love. I love Thee, I say, more than myself, and than all things; at least, I most earnestly desire so to love Thee, and always to adhere to Thee alone. Oh, that by the force of this Sacrament there may be cemented between Thee and me a union of love so great, that nothing may be able to separate me from the love of CHRIST my SAVIOUR.

#### Renew Resolutions

**B**UT whatever is opposed to this my desire and thy command, and whatever even is an obstacle to the relish and sweetness of this heavenly Manna, such as are

this N. and that N., I seriously and sincerely resolve to avoid, and this only for the love of Thee. Oh, that by the power of, and in union with, this Sacrament, thy abundant and efficacious grace may assist the resolution of my will, so weak and unstable, Thou knowest, O LORD, of itself! Thy eyes see my imperfection, but all my sufficiency is from Thee.

### Ask for Grace

**I** BESEECH Thee, therefore, O eternal FATHER, by the force of that most powerful love which drew down from thy bosom thy only-begotten SON into the Virgin's womb, that for us men He might become Man.

I beseech Thee, by that earnestness of desire with which at His last supper He desired to eat the Pasch with His disciples, and to perfect the work of our redemption; by the force also of that love by which He gave Himself to them and to us all, to be our food, when He instituted the Sacrifice and Sacrament of His Body and Blood, in memory of His boundless love, and for a pledge of future glory.

I beseech Thee, also, by the force of that most ardent charity with which He offered Himself to Thee, His eternal FATHER, on the altar of the Cross, to be a sacrifice and ransom for the redemption of us sinners, so to direct by thy saving grace, and so to cause me ever worthily to use the sacred Mysteries of thy Body and Blood, that I may gain from them abundant benefit and strength against all the snares of the world, the flesh, and the devil, and avoid all sins, especially these, N.

Grant, moreover, that I may practise more diligently the virtues most necessary to my state, as charity, humility, purity, N. and N., and endeavour to serve Thee more faithfully every day.

## SECOND EXERCISE BEFORE COMMUNION 91

Unite thy Communion with the oblation and merits  
of CHRIST

**A**ND Thou, my most sweet REDEEMER, my Advocate and Mediator with GOD the FATHER, despise me not, but, in union with thy most holy works, done in sovereign charity, favourably offer and commend to thy eternal FATHER the oblation of an unworthy sinner.

Unite this my service with that most precious Sacrifice, by which Thou offeredst Thyself to thy eternal FATHER, in the most eminent charity and obedience, on the altar of the Cross.

Behold, O LORD, I am poor and needy, while Thou art rich in merits and mercy. But for whom is it that Thou hast heaped up the riches of thy goodness, if not for poor sinners? Relieve, then, my poverty out of the boundless treasure of thy merits, and perfect all my actions out of the abundance of thy infinite Love. And now especially, mercifully supply my want of preparation and devotion, that have been too small and insufficient for these tremendous Mysteries.

Represent to GOD the FATHER the Merits of His SON  
**O** ETERNAL FATHER! look upon the face of thy CHRIST. Behold, this is thy Beloved SON, in whom Thou art well pleased; and yet Thou hast so loved the world as to give for the world's salvation thy only begotten SON, so that, to redeem a slave, Thou hast delivered up thy SON. Thou hast willed Him also to be an Advocate and Mediator for us with Thee, that by His merits we may obtain what we cannot by our own. Most perfect as are His sacrifice offered for us on the Cross, His works and merits, they cannot be otherwise than most pleasing to Thee. Oh, that His abundance may supply my want, that for the love and honour of thy SON Thou mayst be pleased with the service of so mean a servant.



Thanksgiving after Holy Communion

From Father Christianus Mayer

**O** LOVING JESUS, the GOD of my heart, whence comes so much condescension and so much love of so great a majesty to me, a most unworthy sinner, that Thou vouchsafest to look upon me so graciously with the eyes of thy mercy, to visit me so lovingly, to refresh me so mercifully, to cherish me so paternally, and thus far so sweetly, efficaciously and wonderfully to conduct me towards the glory which, as I hope, is predestined for me?

Blessed for ever be thy infinite goodness, love, and mercy, with which, together with the FATHER and the HOLY GHOST, Thou hast loved, from eternity, one that is ungrateful, in determining so to create me, together with all thy Elect, to redeem, endow, call, preserve, and glorify me; with which, again, in respect to both body and soul, Thou hast, in time, created, preserved, endowed, and redeemed me with the price of thy many tears, thy sweat, and thy most precious Blood; with which Thou hast so bountifully applied to me that same price, and ceasest not now to apply it, by thus justifying, thus calling, thus preserving, thus uniting Thyself to me, thus inviting me to the reward of glory.

I acknowledge and embrace thy everlasting charity towards me, and all thy Elect, and I heartily thank Thee for it, with theirs, and with all possible affection of all possible creatures.

I acknowledge and detest, with the deepest sorrow, my ingratitude, that is so great, towards Thee; and with equal affection I adore, praise, and glorify Thee as my LORD and my GOD. I lower myself below all others into the centre of my own nothingness, and bow down before thy Majesty, because it is by thy grace only that I am what I am.

I believe in Thee, O ineffable Truth! With entire distrust in myself I hope in Thee, O my only hope! I love Thee, and will love Thee above all things, for ever, O

## SECOND EXERCISE AFTER COMMUNION 93

infinitely lovely Fountain of all good! I rejoice in all thy perfection, bliss, glory, and good pleasure; and resign myself to Thee, even to death and annihilation of self. I desire to be and to remain entirely thine, even as Thou vouchsafest to be entirely mine. I freely offer my whole life to thy service, and would willingly offer Thee lives without limit, if I had them.

I renew all the good desires I have ever had of glorifying Thee; and I revoke and detest all the bad, and protest that they are and shall be against my will. Oh, that I had always so loved Thee, and never offended Thee, and could never offend Thee henceforth for ever!

II. By thy same charity with which Thou, O good JESUS, together with the FATHER and the HOLY GHOST, hast so loved the world, remember and have mercy on all thy Holy Church, on its heads, prelates, princes, and pastors; on all states, ecclesiastical, secular, religious, and all who may most promote or hinder thy glory and the salvation of souls; also my parents, brothers, benefactors, and friends, who have recommended themselves to me, who have afflicted me, or whom I have afflicted, offended, or neglected to assist; whom Thou hast determined by my unworthy instrumentality to direct into the way of salvation, and all, both living and dead, for whom Thou hast vouchsafed to die.

Favourably have mercy on them all; give rest to the departed and grace to the living, that they may please Thee most perfectly, according to thy knowledge and will, by the merits of the Blessed Virgin Mary, thy Mother, and of all the saints, which I offer Thee in union with thy own, that Thou mayest plead them (together with all my greatly imperfect efforts, desires, and services) to thy eternal FATHER, in whose presence, by becoming obedient once, even to death, Thou now standest a glorious High Priest, to make intercession for us.

## Act of Thanksgiving

**O** MOST merciful SAVIOUR, CHRIST JESUS, how sweet and meek art Thou, and of great mercy, to all that call upon Thee! For by thy divine power Thou didst create us when we were not; when we were thy enemies, with wonderful wisdom Thou camest from heaven to redeem us; and because without Thee we cannot live, move, or be, whether in body or soul, by thy measureless goodness Thou preservest us hitherto by so many Sacraments and assistances of grace; nay, in a manner most admirable Thou bestowest on us in this Sacrament thy Body and Blood, that is, Thyself! Oh, charity! oh, goodness! oh, mystery new and profound!

Dost Thou, O my God, vouchsafe to come to me! The King and LORD of sovereign majesty to His meanest servant! GOD to man! The CREATOR to the creature!

What return shall I make to the LORD for all that He has done for me? Oh, that my lips were opened, and my mouth filled with praise, that I might sing thy glory, thy greatness all the day long; and tell of all thy wondrous works!

Let my soul, touched with so many and great benefits, magnify the LORD; and let my spirit rejoice in God my SAVIOUR, because He has regarded the humility of His servant, and He that is mighty has done to me great things, and filled me when hungry with good things.

Bless, therefore, now the LORD, O my soul; and all that is within me bless His holy Name. Bless the LORD, O my soul, and never forget all that He has done for thee; who forgives all thy iniquities, and, by the power of this Sacrament, heals all thy diseases.

## THIRD EXERCISE. THE LORD'S PRAYER.

## Our FATHER

**M**OST mighty, most wise, most merciful, who, to show thy tender love towards thy children, fillest them when hungry with sweetest bread from heaven; and so paternally and wonderfully feedest, nourishest, and preservest everything that Thou hast created: behold, I, too, though one of the meanest of thy children, now lift up my eyes to Thee, *who art in heaven*, that Thou, with the eyes of thy fatherly goodness, mayest look upon me that am wretched and poor, living far away from the face of my FATHER, among the sons of Eve, in the vale of tears, an exile and pilgrim on the earth, yet sighing for Thee, my most tender FATHER. And what now should I ask of Thee than that

## 1. Hallowed be thy Name

**F**OR this is the chief wish and desire of my heart, that all that I do, say, and think may tend to the greater glory of thy Name; and especially now, when I am coming to the sacred mysteries of the Body and Blood of thy SON, I only purpose, I only desire, that thy supreme majesty, power, goodness, and wisdom may be praised, to whom all honour and glory, eternal praise and thanksgiving, is due from every creature; because Thou hast so loved us as to give for us thy only-begotten SON, to be both our food and the price of our salvation. For which, as Thou canst not worthily be praised by us, oh, that thy SON Himself may glorify Thee! for Thou also hast exalted Him above all things, and hast given Him a name which is above all names.

## 2. Thy kingdom come

**O**F the happiness and delight of which kingdom we have a foretaste in this Sacrament. For Thou hast given us the Body and Blood of thy SON for a pledge of

future glory; and so, by the grace of adoption, hast made us also thy heirs, and joint-heirs with CHRIST.

But meantime, while we are still absent in exile from the LORD, grant us so to use this sacred pledge, that thy kingdom of grace may advance in us daily more and more, and thy kingdom of glory come to us at last.

### 3. Thy will be done

**A**ND what is thy will, but our sanctification, especially when we are to approach the Holy of holies? Thou desirest too that we should eat the flesh of the SON of MAN, and drink His blood, else we shall not have life in us. But who that knows his own infirmity would presume to do this, were it not that Thou most lovingly and condescendingly willest and commandest it, together with thy SON, whose will and power alike are the same with Thine? Because Thou willest it, therefore, be done what Thou wilt, and how Thou wilt; Thou willest us to be holy, because thy SON, to whom we approach, is holy, nay, Holy of holies. But who is there that can make holy but Thou? Give what thou commandest. Make us to treat holy things not otherwise than holily, chastely, and religiously. Whence, *as in heaven* thy saints, with pure affection and ardent desire, eat to the full of this living Bread, with face revealed; so let us too, *on earth*, with great desire and pure affection, feed on Him veiled under figures; until we too, together with thy elect, enjoy Him as He is, and are satisfied with the plenty of thy House.

### 4. Give us this day our daily bread

**F**OR the eyes of all hope in Thee, O LORD, and Thou givest them meat in due season. Thou openest thy hand, and fillest with blessing every living creature; and can it be that Thou wilt fail me? Thou knowest, O LORD, that to live, the soul, no less than the body, needs to be restored by food. For as the one is wasted by its natural

heat, so is the other constantly preyed upon by the heat of concupiscence. Happy, then, the children who, in the house of so great a Father (the Church), abound with bread! Here the bread of grace and of the Word of God is plentifully broken. Here every one has set before him the bread of the sacraments, and especially that living Bread which came down from heaven, and was born in Bethlehem (that is, in the house of bread), the Bread of Angels, the Manna of heaven. Oh, precious and noble food! Oh, the greatness of the eternal FATHER's love and mercy! For, though I neither sow, nor reap, nor have barns, the wheat of the elect and the bread of life is given to me from heaven. Thou, O LORD, hast sown it upon earth; Thou hast reaped it with the sickle of death; and hast stored it all up in the barn of thy Church for the nutriment of thy children.

Grant, therefore, O most tender FATHER, that with this bread I may very often be worthily refreshed; so that (if not sacramentally, at least spiritually) I may receive daily what may daily profit me; for since I daily sin, and fall short, it is right for me daily to take the medicine which restores my strength. Oh, that in the wilderness of this world I may be so supported by that heavenly Bread, that in the strength of that food I may walk even to the mount of God!

#### 5. And forgive us our debts

**H**OW numerous and heavy, alas! for in many things we all offend. Truly, so wretched are we, and poor, that we have not been, nor are we, able to pay.

But behold, O LORD, with Thee there is mercy, and plentiful redemption with thy SON, whom, in compassion to us, Thou hast given us. Just, undefiled, and innocent in all things, what we owed, He has paid; what we have sinned, He has atoned for, and abundantly satisfied thy justice, giving us the boundless treasure of His merits, and the infinite price of His blood.

The whole of this price we have, as it were, laid up in the precious shrine of the most holy Sacrament.

This treasure, therefore, I now offer Thee, O eternal FATHER, that Thou mayest take thence whatsoever Thou demandest of me for my debts. I have nothing to pay Thee; but the merits of thy SON are more than sufficient to pay all our debts.

For His sake, therefore, forgive us, *As we forgive our debtors*. We forgive, I say, that we may not, by being out of the bond of charity, treat unworthily the sacrament of peace and unity; and in vain seek remedy of God, while we reserve anger man to man.\*

For what communication have we in the Body and Blood of the LORD, if we are not united in the communion of peace and love with the members of His mystical Body, that is, with our neighbours? We must, therefore, when we would approach the altar, first be reconciled to our brethren, if they have anything against us, and so come and offer our gift. This the SON of God both taught us to do and did Himself. For when hanging on the Cross, and paying all our debts, He forgave His enemies, and humbly entreated for His tormentors, saying, FATHER, forgive them, etc. Forgive me, therefore, my debts, for which thy SON offers His own merits; for if Thou set aside these, and then mark iniquity, LORD, who shall endure it?

#### 6. And lead us not into temptation

**O** LORD, who hast prepared a table before us, against all who afflict us, and settest thereon the bread which strengthens man's heart against all the temptations of the world, the flesh, and the devil; give me, by this heavenly and life-giving food, strength and vigour not to yield to any temptations, but steadfastly to adhere to Thee.

Let me not strive to be the friend of this world, nor to be conformed to this world; but, by the power of this heavenly food, let me be transformed into Thee, that I

\*Ecclus xxvii, 3.

## EXERCISE ON THE LORD'S PRAYER 99

may desire to please, and fear to displease Thee alone. Let me hold the earth in low esteem, because in this food I gaze upon heaven, and embrace the LORD of the whole world.

Let carnal pleasures have no power over me, since it is given me to feed on the flesh of the immaculate LAMB and the manna of heaven, in which I find far greater delights, and all sweetness of taste.

And what can the devil do to me when GOD is with me? If GOD be for us, who shall be against us?

### 7. But deliver us from evil

**F**OR in this life we are exposed to many accidents and miseries; and these are to be deemed evils as far as they depress us, frail creatures as we are, and separate us from Thee; for to be drawn away from Thee, the sovereign Good, is indeed the greatest of all evils. But from this evil, who shall deliver us, but Thou, the fountain of all good; or He, whom Thou hast given us to be our Advocate with Thee, the author of all happiness and salvation, JESUS CHRIST, who by His blood has delivered us from sin and from death?

Grant that by His mediation all things may work together with us to good; for there is no salvation for us in any other. As, then, He is truly present in this Sacrament, so let Him be with us everywhere. Let Him feed, govern, preserve, protect and guide us according to His most merciful good pleasure, as the sheep of His pasture. Nothing that happens to us will be evil, if it do not separate us from our sovereign Good. It is good for me to adhere to the LORD, for besides Thee what have I in heaven, or what do I desire upon earth?

*This meditation on the Lord's Prayer may be used as well after as before Mass or Communion.*





**PART THE THIRD**  
**PREPARATION & THANKSGIVING FOR HOLY**  
**COMMUNION FROM "THE FOLLOWING OF**  
**CHRIST"**



## PREPARATION FOR HOLY COMMUNION FROM "THE FOLLOWING OF CHRIST," BOOK IV

### The Voice of CHRIST

**C**OME to Me, all you who labour and are heavy-laden, and I will refresh you, saith the LORD.—Matt. xi, 28.

The Bread, which I will give, is My Flesh for the life of the world.—John vi, 52.

Take ye and eat: This is My Body which shall be delivered for you: do this for the commemoration of Me.—1 Cor. xi, 24.

He, who eateth My Flesh and drinketh My Blood, abideth in Me, and I in him.—John vi, 57.

The words, which I have spoken to you, are spirit and life.—John vi, 64.

## WITH HOW GREAT REVERENCE CHRIST IS TO BE RECEIVED\*

### The Voice of the Disciple

**T**HESE are thy words, O CHRIST, the Eternal Truth, though not all delivered at one time nor written in one place. Since therefore they are thy words and they are true, they are to be received by me with thanks and with faith. They are Thine, and Thou hast spoken them; and they are also mine, because Thou hast delivered them for my salvation. I willingly receive them from thy mouth, that they may be more inseparably ingrafted in my heart. Words of so great tenderness, full of sweetness and love, encourage me; but my sins terrify me, and my unclean conscience keeps me back from approaching to such great mysteries. The sweetness of thy words invites me, but the multitude of my offences weighs me down.

Thou commandest me to approach to Thee with confidence, if I would have part with Thee; and to receive the food of immortality, if I desire to obtain life and glory

\*Chapter I, B, iv,

## 104 FROM THE FOLLOWING OF CHRIST

everlasting. "Come to Me," Thou sayest, "all you who labour and are heavy-laden, and I will refresh you" (Matt. xi, 28). O sweet and amiable word in the ear of a sinner, that Thou, O LORD my God, shouldst invite the poor and needy to the communion of Thy most sacred Body! But who am I, O LORD, that I should presume to come to Thee? Behold the heaven of heavens cannot contain Thee; and Thou sayest, "Come you all to Me." What means this most loving condescension, and so friendly an invitation? How shall I dare to approach, who am conscience to myself of no good on which I can presume? How shall I introduce Thee into my house, who have oftentimes provoked Thine indignation? The Angels and the Archangels stand with reverential awe; the Saints and the Just are afraid; and Thou sayest, "Come you all to Me." Unless Thou, O LORD, didst say it, who could believe it to be true? And unless Thou didst command it, who would dare attempt to approach?

Behold, Noe, a just man, laboured a hundred years in building the ark, that he with a few might be preserved; and how shall I be able in the space of one hour to prepare myself to receive with reverence the Maker of the world? Moses, thy servant, thy great and special friend, made an ark of incorruptible wood, which he also covered with the most pure gold, that he might deposit therein the Tables of the Law; and shall I, a rotten creature, presume so easily to receive Thee, the Maker of the Law and the Giver of Life? Solomon, the wisest of the Kings of Israel, employed seven years in building a magnificent temple for the praise of thy name: and for eight days together he celebrated the Feast of the Dedication thereof; he offered a thousand pacific victims, and brought the Ark of the Covenant in a solemn manner into the place prepared for it, with sound of trumpet and jubilee. And I, a wretch and the vilest of men, how shall I bring Thee into my house, I, who can hardly spend one half-hour devoutly, and would that I had ever once spent one half-

## PREPARATION FOR HOLY COMMUNION 105

hour as I ought! O my God, how much did they endeavour to do to please Thee! Alas, how little is it that I do! How short a time do I spend, when I prepare myself to communicate! Seldom am I wholly recollected, very seldom free from all distraction. And yet, surely, in the life-giving presence of thy Deity no unbecoming thought should occur, nor anything created take up my mind; for it is not an Angel, but the LORD of Angels, whom I am to entertain.

And yet there is a very great difference between the Ark of the Covenant with its relics, and thy most pure Body with its unspeakable virtues; between those sacrifices of the Law which were figures of things to come, and the true sacrifice of thy Body which is the accomplishing of all those ancient sacrifices. Why, then, am I not more inflamed, considering thy venerable presence? Why do I not prepare myself with greater care to receive thy sacred gifts, seeing that these ancient holy patriarchs and prophets, yea, kings also and princes with the whole people, have shown so great affection of devotion towards thy divine worship? The most devout King David danced before the Ark of God with all his might, commemorating the benefits bestowed in times past on the fathers. He made musical instruments of sundry kinds; he published psalms and appointed them to be sung with joy; he himself likewise often sung them, playing upon his harp, inspired with the grace of the HOLY GHOST. He taught the people of Israel to praise God with their whole heart and to join their voices in blessing and magnifying Him every day. If so great devotion was then used and such remembrance of the praise of God before the Ark of the Covenant, how great ought to be the reverence and devotion which I and all Christian people should have in the presence of this Sacrament, in the receiving of the most excellent Body of CHRIST!

Many run to sundry places to visit the relics of the Saints, and are astonished to hear of their wonderful

## 106 FROM THE FOLLOWING OF CHRIST

works; they behold the noble buildings of their churches, and kiss their sacred bones wrapt up in silk and gold: and behold, I have Thee here present on the altar, my God, the Saint of Saints, the CREATOR of men, and the LORD of Angels. Oftentimes in seeing those things men are moved with curiosity and the novelty of the sight, and but little fruit of amendment is reaped thereby, especially when persons lightly run hither and thither without true contrition for their sins. But here in the Sacrament of the Altar Thou art wholly present, my God, the MAN CHRIST JESUS; where also the fruit of eternal salvation is plentifully reaped, as often as Thou art worthily and devoutly received. And to this we are not drawn by any levity, curiosity or sensuality, but by a firm faith, a devout hope and a sincere charity.

O God, the invisible Maker of the world, how wonderfully dost Thou deal with us! how sweetly and graciously dost Thou order all things in favour of thy elect, to whom Thou offerest Thyself to be received in this Sacrament! For this exceeds all understanding of man; this in a particular manner engages the hearts of the devout, and enkindles their love. For thy true faithful, who dispose their whole life to amendment, by this most worthy Sacrament frequently receive a great grace of devotion and love of virtue. Oh, the wonderful and hidden grace of this Sacrament, which only the faithful of CHRIST know, but which unbelievers and such as are slaves to sin cannot experience! In this Sacrament is conferred spiritual grace, lost virtue is repaired in the soul, and beauty disfigured by sin returns again. And so great sometimes is this grace, that from the abundance of the devotion which is bestowed, not only the mind, but the frail body also feels a great increase of strength.

Yet it is much to be lamented and pitied that we should be so lukewarm and negligent as not to be drawn with greater affection to the receiving of CHRIST, in whom consist all the hope and merit of those who will be saved.

## PREPARATION FOR HOLY COMMUNION 107

For He is our sanctification and our redemption: He is our comfort in our pilgrimage, and the eternal beatitude of the Saints. It is therefore much to be lamented that many take so little notice of this saving mystery, which rejoices heaven and preserves the whole world. Oh, the blindness and the hardness of the human heart, which does not consider so unspeakable a gift, and from a daily use of it falls into a disregard of it! For if this most holy Sacrament were only celebrated in one place and consecrated only by one priest in the world, how great a desire would men have to go to that place and to such a Priest of God, that they might see the Divine Mysteries celebrated! But now there are made many priests, and CHRIST is offered up in many places, that the grace and love of God to man may appear so much the greater, by how much more this Holy Communion is spread throughout the world. Thanks be to Thee, O good JESUS, our eternal Shepherd, who hast vouchsafed to feed us poor exiles with thy precious Body and Blood, and to invite us to the receiving of these mysteries with the words of thy own mouth, saying, "Come to Me, all you who labour and are heavy-laden, and I will refresh you" (Matt. xi, 28).

## THAT THE GREAT GOODNESS AND CHARITY OF GOD IS SHOWN TO MAN IN THIS SACRAMENT\*

The Voice of the Disciple

**O** LORD, trusting in thy goodness and in thy great mercy, I come sick to my SAVIOUR, hungry and thirsty to the Fountain of Life, needy to the King of Heaven, a servant to his LORD, a creature to his CREATOR, and one in desolation to his loving Comforter. But whence is this to me, that Thou shouldst come to me? Who am I, that Thou shouldst give Thyself to me? How dareth a sinner appear before Thee? and how dost Thou vouchsafe to come to a sinner? Thou knowest thy servant, and

\* Chapter II, B. iv.



## 108 FROM THE FOLLOWING OF CHRIST

Thou knowest that he hath nothing of good in himself which can entitle him to this favour. I confess therefore my unworthiness, I acknowledge thy bounty, I praise thy goodness, and I give Thee thanks for thy excessive charity. For it is of thine own mercy that Thou dost this, not for my merits; in order that thy goodness may be better known to me, that greater charity may be imparted, and humility more perfectly recommended. Since therefore this is what pleases Thee, and Thou hast commanded that it should be so, thy merciful condescension pleases me also; and oh that my iniquity may be no obstacle!

O most sweet and most bountiful JESUS, how great reverence and thanks with perpetual praise are due to Thee for the receiving of thy Sacred Body, whose dignity no man can sufficiently express! But what shall I think of in this Communion, when I am approaching to my LORD, whom I can never reverence as much as I ought, and yet would gladly receive with devotion? What can I think of better or more wholesome to my soul, than to humble myself entirely in thy presence and extol thine infinite goodness above me? I praise Thee, O my God, and I extol Thee for ever: I despise myself and subject myself to Thee, casting myself down to the depth of mine unworthiness.

Behold, Thou art the Saint of Saints and I am the greatest of sinners. Behold, Thou bowest Thyself down to me, who am not worthy to look up to Thee. Behold, Thou comest to me; Thou art willing to be with me. Thou invitest me to thy banquet, where Thou wilt give me thy heavenly food and the Bread of Angels to eat: no other verily than Thyself, the Living Bread, who didst come down from heaven and who givest life to the world. Behold, whence love proceeds! what a bounty shines forth! how great thanks and praise are due to Thee for these things! Oh, how wholesome and profitable was thy design in this institution! how sweet and delightful this

## PREPARATION FOR HOLY COMMUNION 109

banquet, in which Thou givest Thyself to be our food! Oh! how admirable is thy work, O LORD, how powerful thy virtue! how infallible thy truth! For Thou hast spoken the word, and all things were made; and that has been done, which Thou hast commanded.

A wonderful thing it is and worthy of faith and exceeding all human understanding, that Thou, O LORD my God, true God and true man, art contained whole and entire under a small form of bread and wine, and without being consumed art eaten by the receiver! Thou, the LORD of all things, who standest in need of no one, hast been pleased by this Sacrament to dwell in us. Preserve my heart and my body without stain, that with a joyful and clean conscience I may be able often to celebrate thy Sacred Mysteries, and to receive for mine eternal salvation what Thou hast principally ordained and instituted for thy honour and perpetual remembrance.

Rejoice, O my soul, and give thanks to thy God for so noble a gift and so singular a comfort left to thee in this vale of tears. For as often as thou repeatest this mystery and receivest the Body of CHRIST, so often dost thou celebrate the work of thy redemption and art made partaker of all the merits of CHRIST. For the charity of CHRIST is never diminished and the greatness of His propitiation is never exhausted. Therefore oughtest thou to dispose thyself for this by perpetually renewing the vigour of thy mind, and to weigh with attentive consideration this great mystery of thy salvation. And as often as thou sayest or hearest Mass, it ought to seem to thee as great, new and delightful, as if CHRIST that same day first descending into the Blessed Virgin's womb had been made Man, or hanging on the Cross was suffering and dying for the salvation of mankind.

THAT IT IS PROFITABLE TO COMMUNICATE  
OFTEN \*

The Voice of the Disciple

**B**EHOLD, I come to Thee, O LORD, that it may be well with me by thy gift, and that I may be delighted in thy holy banquet, which Thou, O God, in thy sweetness hast prepared for the poor. Behold, in Thee is all whatsoever I can or ought to desire: Thou art my salvation and my redemption, my hope and my strength, my honour and my glory. Make, therefore, the soul of thy servant joyful this day, because, O LORD JESUS, I have lifted up my soul to Thee. I desire at this time to receive Thee devoutly and reverently; I would gladly bring Thee into my house, that like Zacheus I may receive thy blessing and be numbered among the children of Abraham. My soul longeth to be nourished with thy Body: my heart desireth to be united with Thee. Give Thyself to me, and it is enough; for without Thee no comfort is available. Without Thee I cannot subsist, and without thy visitation I cannot live. And, therefore, I must come often to Thee, and receive Thee for the remedy and for the health and strength of my soul; lest, perhaps, I faint in the way if I be deprived of this heavenly food. For so, O most merciful JESUS, Thou wert pleased once to say, when Thou hadst been preaching to the people and curing sundry diseases: I will not send them away fasting, lest they faint in the way (Matt. xv, 32). Do Thou, who hast left Thyself in the Sacrament for the comfort of thy faithful, deal now in like manner with me. For Thou art the most sweet refection of the soul; and he who shall eat Thee worthily, shall be partaker and heir of everlasting glory. It is indeed necessary for me, who so often fall and commit sin, and so quickly grow slack and faint, by frequent prayers and Confessions and by the Holy Communion of thy Body to repair my strength, to cleanse

\*Chapter III, B. iv.

### PREPARATION FOR HOLY COMMUNION 111

and inflame my soul; lest, perhaps, by abstaining for a longer time I fall away from my holy purpose.

For the senses of man are prone to evil from his youth; and unless thy divine medicine succour him, man quickly falleth to worse. The Holy Communion therefore withdraws him from evil and strengthens him in good. For if I am now so often negligent and lukewarm when I communicate, what would it be if I did not take this remedy and should not seek so great a help? And although I am not every day fit nor well disposed, yet I will endeavour at proper times to receive the Divine Mysteries and to make myself partaker of so great a grace. For this is the principal comfort of a faithful soul, so long as she sojourneth afar off from Thee in this mortal body, being mindful often of her God, to receive her Beloved with a devout mind.

O wonderful condescension of thy tender love towards us, that Thou, O LORD GOD, the Creator and Enlivener of all spirits, shouldst vouchsafe to come to a poor soul, and with thy whole divinity and humanity satisfy her hunger! O happy mind and blessed soul, which deserveth to receive Thee, her LORD GOD, devoutly, and in receiving Thee to be filled with spiritual joy! Oh, how great a LORD doth she entertain, how beloved a guest doth she bring into her house, how sweet a Companion doth she receive, how faithful a Friend doth she accept of, how beautiful and how noble a Spouse doth she embrace—One who deserveth to be loved above all her beloved and beyond all that she can desire! Let heaven and earth with all their attire be silent in thy presence, O my dearest Beloved; for whatever praise or beauty they have, it is all the gift of thy bounty; nor can they come up to the beauty of thy name, of whose wisdom there is no end.

THAT MANY BENEFITS ARE BESTOWED UPON  
THEM WHO COMMUNICATE DEVOUTLY \*

The Voice of the Disciple

**P**REVENT thy servant in the blessings of thy sweetness, O LORD my GOD, that I may approach worthily and devoutly to thy magnificent Sacrament. Raise up my heart towards Thee and deliver me from this heavy sluggishness. Visit me with thy grace, that I may taste in spirit thy sweetness, which plentifully lies hidden in this Sacrament as in its fountain. Illuminate also mine eyes to behold so great a mystery, and strengthen me to believe it with an undoubting faith. For it is thy work, not the power of man; thy sacred institution, not man's invention. For no man can be found able of himself to know and understand these things, which surpass even the subtlety of Angels. What shall I therefore, an unworthy sinner, who am but dust and ashes, be able to search into or conceive of so high and sacred a mystery?

O LORD, in the simplicity of my heart, with a good and firm faith, and in obedience to thy command, I come to Thee with hope and reverence; and I do verily believe that Thou art here present in the Sacrament God and Man. It is, then, thy will that I should receive Thee and through love unite myself to Thee. Wherefore I implore thy mercy, and I beg of Thee to give me for this a special grace; that I may be wholly melted away in Thee and may overflow with thy love, and may no more seek any comfort from anything else. For this most high and most excellent Sacrament is the health of soul and body, the remedy of all spiritual diseases, by which my vices are cured, my passions are restrained, temptations are overcome or lessened, a greater grace is infused, virtue receives an increase, faith is confirmed, hope strengthened, charity inflamed and extended. For Thou hast bestowed and still oftentimes dost bestow many good things in this Sacra-

\*Chapter IV, B. iv.

## PREPARATION FOR HOLY COMMUNION 113

ment to thy beloved who communicate devoutly, O my God, the support of my soul, the repairer of human infirmity and the giver of all interior comfort. For Thou impartest unto them much consolation to support them in their many troubles, and Thou liftest them up from the depth of their own dejection to the hope of thy protection, and Thou dost recreate and enlighten them interiorly with a certain new grace; so that they, who before Communion were anxious and felt no affection in themselves, after being fed with this heavenly meat and drink find themselves changed for the better. And Thou art pleased to deal thus with thy elect, to the end that they may truly acknowledge and plainly experience how great is their infirmity when they are left to themselves, and how much they receive from thy bounty and grace. For of themselves they are cold, dry and indevout; but by Thee they are made fervent, cheerful and devout. For who, approaching humbly to the fountain of sweetness, doth not carry away with him some little sweetness? Or who, standing by a great fire, doth not receive from it some little heat? Now, Thou art a fountain always full and overflowing; Thou art a fire always burning and never decaying. Wherefore, if I cannot draw out of the fulness of the fountain nor drink my fill, I will at least set my mouth to the orifice of this heavenly pipe, that so I may draw thence some small drop to refresh my thirst, to the end that I may not be wholly dried up. And if I cannot as yet be all heavenly and all on fire, like the Cherubim and Seraphim, I will, however, endeavour to apply myself to devotion and to prepare my heart for acquiring some small flame of divine fire by humbly receiving this life-giving Sacrament. And whatever is wanting to me, O good JESUS, most blessed SAVIOUR, do Thou in thy bounty and goodness supply for me, who hast vouchsafed to call all unto Thee, saying: Come to Me, all you who labour and are heavy-laden, and I will refresh you (Matt. xi, 28).

## 114 FROM THE FOLLOWING OF CHRIST

I labour indeed in the sweat of my brow, I am tormented with grief of heart, I am heavy-laden with sins, I am troubled with temptations and am entangled and oppressed with many evil passions; and there is no one to help me, no one to deliver and save me, but Thou, O LORD GOD, my SAVIOUR, to whom I commit myself and all that is mine, that Thou mayest keep me and bring me to everlasting life. Do Thou, who hast prepared thy Body and Blood for my meat and drink, receive me for the praise and glory of thy name. Grant, O LORD GOD, my SAVIOUR, that with the frequenting of this thy mystery the affection of my devotion may increase.

## OF THE OBLATION OF CHRIST ON THE CROSS, AND OF THE RESIGNATION OF OURSELVES \*

### The Voice of the Beloved

**A**S I willingly offered Myself to GOD the FATHER for thy sins, with My hands stretched out upon the Cross and My Body naked, so that nothing remained in Me which was not turned into a sacrifice to appease the divine wrath: even so must thou willingly offer thyself to Me daily in the Mass for a pure and holy oblation, together with all thy powers and affections, as heartily as thou art able. What do I require more of thee, than that thou shouldest endeavour to resign thyself entirely to Me? Whatsoever thou givest besides thyself I regard not; for I seek not thy gift, but thyself. As it would not suffice thee, if thou hadst all things but Me; so neither can it please Me, whatever thou givest, as long as thou offerest not thyself. Offer thyself to Me, and give thy whole self for GOD, and thy offering will be accepted. Behold, I offered My whole self to the FATHER for thee; and I have given My whole Body and Blood for thy food, that I might be all thine and thou mightest be always Mine. But if thou wilt stand upon thine own self and wilt not offer thyself freely to My will, thine offering is not perfect, nor will

\*Chapter VIII, B. iv.

## PREPARATION FOR HOLY COMMUNION 115

there be an entire union betwixt us. Therefore before all thy works thou must make a free oblation of thyself into the hands of God, if thou desirest to obtain liberty and grace. For the reason why so few become illuminated and internally free, is because they do not wholly renounce themselves. My sentence stands firm: Every one of you, who doth not renounce all, cannot be My disciple (Luke xiv, 33). If therefore thou desire to be My disciple, offer up thyself to Me with all thy affections.

THAT WE MUST OFFER OURSELVES AND ALL  
THAT IS OURS TO GOD, AND PRAY FOR ALL\*

The Voice of the Disciple

**L**ORD, all things are thine which are in heaven and Earth. I desire to offer up myself to Thee as a voluntary oblation, and to remain for ever thine. LORD, in the sincerity of my heart I offer myself to Thee this day to be thy servant evermore, to serve Thee and to become a sacrifice of perpetual praise to Thee. Receive me with this oblation of thy Precious Body, which I offer to Thee this day in the presence of thine Angels invisibly standing by, that it may be for mine and all the people's salvation.

LORD, I offer to Thee all my sins and offences, which I have committed in thy sight and that of thy holy Angels from the day when I was first capable of sin until this hour, upon thy propitiatory altar, that Thou mayest burn and consume them all with the fire of thy charity, and mayest remove all the stains of my sins and cleanse my conscience from all offences, and mayest restore to me thy grace, which I have lost by sin, by fully pardoning me all and mercifully receiving me to the kiss of peace. What can I do for my sins, but humbly confess and lament them, and incessantly implore thy mercy for them? Hear me, I beseech Thee, in thy mercy, where I stand before Thee, O my God. All my sins displease me exceedingly; I will never commit them any more; I am

\*Chapter IX, B. iv.



## 116 FROM THE FOLLOWING OF CHRIST

sorry for them, and will be sorry for them as long as I live; I am willing to do penance for them, and to make satisfaction to the utmost of my power. Forgive, O my God, forgive me my sins for thy holy name's sake: save my soul, which Thou hast redeemed with thy precious Blood. Behold, I commit myself to thy mercy; I resign myself into thy hands. Deal with me according to thy goodness, not according to my wickedness and iniquity.

I offer, also, to Thee all the good I have, though very little and imperfect; that Thou mayest make it better, and sanctify it; that Thou mayest be pleased with it, and make it acceptable to Thee, and perfect it more and more; and that Thou mayest, moreover, bring me, who am a slothful and unprofitable wretch, to a good and happy end. I offer to Thee also all the godly desires of thy devout servants, the necessities of my parents, friends, brethren, sisters, and all such as are dear to me, and of all those who have been for the love of Thee benefactors to me or others, or who have desired and begged me to offer up prayers and Masses for themselves and all belonging to them, whether they live as yet in the flesh or whether they are now departed out of the world: that they may all be sensible of the assistance of thy grace, of the benefit of thy comfort, of thy protection from all dangers, and of a deliverance from their pains, and that, being freed from all evils, they may with joy give worthy thanks to Thee.

I offer up also to Thee my prayers and this Sacrifice of propitiation for those in particular who have in anything wronged, grieved or abused me, or have done me any damage or displeasure: and for all those likewise whom I have at any time grieved, troubled, injured or scandalized, by words or deeds, knowingly or unknowingly; that it may please Thee to forgive us all our sins and offences one against another. Take, O LORD, from our hearts all jealousy, indignation, wrath, and contention, and whatsoever may hurt charity and lessen brotherly

## PREPARATION FOR HOLY COMMUNION 117

love. Have mercy, O LORD, have mercy on those, who crave thy mercy; give grace to those who stand in need thereof; and grant that we may be worthy to enjoy thy grace, and that we may attain to life everlasting. Amen.

### THAT HE WHO IS TO COMMUNICATE OUGHT TO PREPARE HIMSELF FOR CHRIST WITH GREAT DILIGENCE \*

#### The Voice of the Beloved

**I** AM the lover of purity and giver of all holiness. I seek a pure heart, and there is the place of My rest. Make ready for Me a large furnished supper-room, and I will make the Pasch with thee together with My disciples. If thou wilt have Me come to thee and remain with thee, purge out the old leaven and make clean the habitation of thy heart. Shut out the whole world and all the tumult of voices; sit like a sparrow solitary on the housetop, and think of thine excesses in the bitterness of thy soul. For every lover prepareth the best and fairest room for his dearly beloved; and hereby is shown the affection of him who entertaineth his beloved.

Know, nevertheless, that thou canst not sufficiently prepare thyself by the merit of any action of thine, although thou shouldst prepare thyself a whole year together and think of nothing else. But it is of My mere goodness and grace that thou art suffered to come to My table; as if a beggar should be invited to dinner by a rich man, and he had nothing else to return him for his benefits but to humble himself and give him thanks. Do what lieth in thee and do it diligently, not out of custom nor from necessity; but with fear and reverence and affection receive the Body of thy beloved LORD GOD, who vouchsafeth to come to thee. I am He who hath invited thee, I have commanded it to be done, I will supply what is wanting in thee; come and receive Me. When I bestow the grace of devotion, give thanks to thy

\*Chapter XII, B. iv.

## 118 FROM THE FOLLOWING OF CHRIST

GOD; not for that thou art worthy, but because I have had mercy on thee. If thou hast it not but rather findest thyself dry, continue in prayer, sigh and knock at the gate of divine mercy, and give it not over till thou receiveth some crumb or drop of divine grace. Thou hast need of Me, not I of thee. Neither dost thou come to sanctify Me, but I come to sanctify thee and make thee better. Thou comest that thou mayest be sanctified by Me and united to Me, that thou mayest receive new grace and be inflamed anew to amendment. Neglect not this grace, but prepare thy heart with all diligence and bring thy Beloved into thy heart.

But thou oughtest not only to prepare thyself by devotion before Communion, but carefully also to keep thyself therein after receiving the Sacrament: neither is the carefully guarding of thyself afterwards less required, than the devoutly preparing of thyself before; for a good guard afterwards is the best preparation for again obtaining greater grace. For what renders a man very much indisposed is, if he presently turneth himself to seek exterior comforts. Beware of much talk, remain in secret, and enjoy thy God; for thou hast Him whom all the world cannot take from thee. I am He to whom thou oughtest to give thy whole self; so that thou mayest henceforward live without all solicitude, not in thyself but in Me.

### THAT A DEVOUT SOUL OUGHT TO DESIRE WITH HER WHOLE HEART TO BE UNITED TO CHRIST IN THIS SACRAMENT\*

The Voice of the Disciple

**W**HO will give me, O LORD, to find Thee alone, that I may open my whole heart to Thee, and enjoy Thee as my soul desireth; and that no one may now despise me, nor anything created move or regard me; but that Thou alone mayest speak to me and I to Thee

\*Chapter XIII, B. iv.

## PREPARATION FOR HOLY COMMUNION 119

as the beloved is wont to speak to his beloved and a friend to entertain himself with his friend? This I pray for, this I desire, that I may be wholly united to Thee, and may withdraw my heart from all created things; and by the Holy Communion may more and more learn to relish heavenly and eternal things. Ah, LORD GOD, when shall I be wholly united to Thee and absorbed in Thee, and altogether forgetful of myself? Thou in me, and I in Thee; and so grant us both to continue in one.

Verily, Thou art my Beloved, the choicest amongst thousands, in whom my soul is well pleased to dwell all the days of her life. Verily, Thou art my peace-maker, in whom is sovereign peace and true rest: out of whom are labour and sorrow and endless misery. Thou art in truth a hidden God, and thy counsel is not with the wicked; but thy conversation is with the humble and the simple. Oh, how sweet is thy spirit, O LORD, who, to show thy sweetness towards thy children, vouchsafest to feed them with the most delicious Bread which cometh down from heaven! Surely, there is no other nation so great, which hath its gods so nigh to it, as Thou our GOD art present to all thy faithful; to whom, for their daily comfort and for raising up their hearts to heaven, Thou givest Thyself to be eaten and enjoyed. For what other nation is there so honoured as the Christian people? Or what creature under heaven so beloved as a devout soul, into whom God cometh, that He may feed her with His gracious Flesh? O unspeakable grace! O wonderful condescension! O infinite love, singularly bestowed upon man! But what return shall I make to the LORD for this grace, and for so extraordinary a charity? There is nothing I can give Him which will please Him better, than if I give up my heart entirely to GOD and unite it closely to Him. Then all that is within me will rejoice exceedingly, when my soul shall be perfectly united to my GOD; then will He say to me: "If thou wilt be with Me, I will be with thee"; and I will answer Him, "Vouchsafe, O LORD, to

120 FROM THE FOLLOWING OF CHRIST  
remain with me, and I will willingly be with Thee." This  
is my whole desire, that my heart may be united to  
Thee

## OF THE ARDENT DESIRE OF SOME DEVOUT PERSONS TO RECEIVE THE BODY OF CHRIST\*

The Voice of the Disciple

**O**H, how great is the multitude of thy sweetness, O  
LORD, which Thou hast hidden for them who fear  
Thee (Ps. xxx, 20). When I remember some devout  
persons who come to thy Sacrament with the greatest de-  
votion and affection, I am often confounded and ashamed  
within myself, that I approach so tepidly and coldly to  
thine altar and to the table of the Holy Communion.  
That I remain so dry and without affection of heart; that  
I am not wholly set on fire in thy presence, O my God,  
nor so earnestly drawn and affected as many devout  
persons have been, who out of a vehement desire of  
Communion and a sensible love in their hearts could not  
contain themselves for weeping: but with their whole  
souls eagerly thirsted to approach both with the mouth  
of their heart and their body to Thee, O God, the living  
fountain, being in no wise able to moderate or satisfy their  
hunger but by receiving thy Body with all joy and  
spiritual eagerness. O true ardent faith of these persons,  
being a probable argument of thy Sacred Presence!  
For they truly know their LORD in the breaking of bread,  
they whose heart burns so mightily within them from  
JESUS walking with them. Such affection and devotion as  
this, so vehement a love and burning, is often far from  
me.

Be Thou merciful to me, O good JESUS, sweet and gra-  
cious LORD, and grant me, thy poor beggar, sometimes  
at least, to feel in the Holy Communion some little of the  
cordial affection of thy love, that my faith may be more  
strengthened, my hope in thy goodness increased, and

\*Chapter XIV, B. iv.

## PREPARATION FOR HOLY COMMUNION 121

that my charity, being once perfectly enkindled and having tasted the Manna of Heaven, may never decay. Moreover, thy mercy is able to give me the grace I desire, and to visit me in thy great clemency with the spirit of fervour, when it shall please Thee. For though I burn not at present with so great a desire as those who are so singularly devoted to Thee, yet by thy grace I desire to have this same greatly inflamed desire, praying and wishing that I may be made partaker with all such thy fervent lovers and be numbered in their holy company.

## THAT WE OUGHT TO LAY OPEN OUR NECESSITIES TO CHRIST AND CRAVE HIS GRACE\*

The Voice of the Disciple

**M**OST sweet and loving LORD, whom I now desire to receive with all devotion, Thou knowest my weakness and the necessity which I endure; in how great evils and vices I am immersed, how often I am oppressed, tempted, troubled and defiled. To Thee I come for remedy; I pray to Thee for comfort and succour; I speak to Him who knoweth all things, to whom all within me is manifest, and who alone can perfectly comfort and help me. Thou knowest what good things I stand most in need of, and how poor I am in virtues. Behold, before Thee I stand poor and naked, begging thy grace and imploring thy mercy. Feed thy hungry supplicant, inflame my coldness with the fire of thy love, enlighten my blindness with the brightness of thy presence. Teach me to look upon all earthly things with disgust, to bear all things grievous and afflicting with patience, and to look upon all things created with contempt and disregard. Lift up my heart to Thee in heaven and suffer me not to wander upon earth. Be Thou alone sweet to me from henceforth for evermore; for Thou only art my meat and drink, my love and my joy, my sweetness and all my good.

Oh, that with thy presence Thou wouldst inflame,

\*Chapter XVI, B. iv.

## 122 FROM THE FOLLOWING OF CHRIST

burn, and transform me into thyself, that I may be made one spirit with Thee by the grace of internal union and by the melting of ardent love! Suffer me not to go from Thee hungry and dry, but deal with me in thy mercy as Thou hast often dealt wonderfully with thy saints. What marvel, if I should be wholly set on fire by Thee and should die to myself, since Thou art a fire always burning and never decaying, a love purifying the heart and enlightening the understanding!

## OF FERVENT LOVE AND VEHEMENT DESIRE TO RECEIVE CHRIST\*

The Voice of the Disciple

**W**ITH the greatest devotion and burning love, with all the affection and fervour of my heart, I desire to receive Thee, O LORD, as many saints and devout persons, who were most pleasing to Thee in holiness of life and most fervent in devotion, have desired Thee when they have communicated. O my God, my eternal love, my whole good and never ending happiness, I would gladly receive Thee with the most vehement desire and most worthy reverence, which any of the Saints have ever had or could experience. And although I am unworthy to have all those feelings of devotion, yet I offer to Thee the whole affection of my heart as if I alone had all those highly pleasing inflamed desires. Yea, and whatsoever a godly mind can conceive and desire, all this with the greatest reverence and most inward affection I offer and present to Thee. I desire to reserve nothing to myself, but freely and most willingly to sacrifice myself and all that is mine to Thee.

O LORD my GOD, my CREATOR and my REDEEMER, I desire to receive Thee this day with such affection, reverence, praise and honour, with such gratitude, worthiness and love, with such faith, hope and purity, as thy most holy Mother, the glorious Virgin Mary, re-

\*Chapter XVII, B. iv.

## PREPARATION FOR HOLY COMMUNION 123

ceived and desired Thee, when she humbly and devoutly answered the Angel, who declared to her the mystery of the Incarnation: "Behold the handmaid of the LORD; be it done to me according to thy word" (Luke i, 38). And as thy blessed forerunner, the most excellent among the Saints, John the Baptist, in thy presence leaped for joy through the HOLY GHOST, whilst he was yet shut up in his mother's womb; and afterwards seeing Jesus walking amongst men, humbling himself exceedingly said with devout affection: "The friend of the Bridegroom, who standeth and heareth him, rejoiceth with joy because of the Bridegroom's voice" (John iii, 29); so I also wish to be inflamed with great and holy desires and to present myself to Thee with my whole heart. Wherefore I here offer and present to Thee the excessive joys of all devout hearts, their ardent affections, their ecstasies and supernatural illuminations and heavenly visions, together with all the virtues and praises which are or shall be celebrated by all creatures in heaven and earth; for myself and all such as are recommended to my prayers, that by all Thou mayest be worthily praised and glorified for ever.

Receive my wishes, O LORD my GOD, and my desires of giving Thee infinite praise and immense blessing, which according to the multitude of thy unspeakable greatness are most justly due to Thee. These I render and desire to render Thee every day and every moment, and with my prayers and affections I invite and entreat all the heavenly spirits and all the faithful to join with me in giving Thee praises and thanks. Let all people, tribes and tongues praise Thee, and magnify thy holy and sweet name with the highest jubilation and ardent devotion. And let all, who reverently and devoutly celebrate thy most holy Sacrament and receive it with full faith, find grace and mercy at thy hands, and humbly pray for me a sinful creature. And when they have obtained their desired devotion and joyful union, and depart from thy sacred



124 FROM THE FOLLOWING OF CHRIST  
heavenly table well comforted and wonderfully nourished,  
let them vouchsafe to remember my poor soul.

## THANKSGIVING AFTER HOLY COMMUNION

### THAT THE BODY OF CHRIST IS MOST NECESSARY TO A FAITHFUL SOUL\*

The Voice of the Disciple

**O** SWEETEST LORD JESUS, how great sweetness hath a devout soul who feasteth with Thee in thy banquet, where there is no other food set before her to be eaten but Thyself, her only Beloved, and most to be desired above all the desires of her heart. And to me indeed it would be delightful to pour out tears in thy presence with the whole affection of my heart, and like the devout Magdalene to wash thy feet with my tears. But where is this devotion, where is this so plentiful shedding of holy tears? Surely in thy sight and in that of thy holy Angels my whole heart ought to be inflamed and to weep for joy. For I have Thee in the Sacrament truly present, though hidden under another form. For to behold Thee in thine own divine brightness is what mine eyes would not be able to endure, neither could the whole world subsist in the splendour of the glory of thy Majesty. In this therefore Thou condescendest to my weakness, that Thou hidest Thyself under the Sacrament. I truly have and adore Him whom the Angels adore in heaven; but I as yet in faith, they by sight and without a veil. I must be content with the light of true faith and must walk therein, until the day of eternal brightness breaks forth and the shades of figures pass away. But when that which is perfect shall come, the use of sacraments shall cease; for the blessed in heavenly glory stand not in need of the veils of sacraments. For they rejoice without end in the

\*Chapter XI, B. iv.

## THANKSGIVING AFTER COMMUNION 125

presence of God, beholding His glory face to face; and, being transformed from glory into the glory of the incomprehensible Deity, they taste the *Word of God made flesh*, as He was from the beginning and as He remaineth for ever.

When I call to mind these wonders, even every spiritual comfort becomes grievously tedious to me; because, as long as I behold not my LORD openly in His glory, I make no account of whatsoever I see and hear in the world. Thou art my witness, O GOD, that no one thing can comfort me, nor anything created give me rest, but only Thou, my GOD, whom I desire for ever to contemplate. But this is not possible, whilst I remain in this mortal life. And therefore I must endeavour to acquire much patience, and must submit myself to Thee in all my desires. For thy saints also, O LORD, who now rejoice with Thee in the kingdom of heaven, whilst they were living, expected in faith and great patience the coming of thy glory. What they believed, I believe; what they hoped for, I hope for; and whither they have arrived, I trust that I also through thy grace shall arrive.

## THAT HE WHO LOVETH GOD RELISHETH HIM ABOVE ALL THINGS & IN ALL THINGS\*

**B**EHOLD, *my God and my All!* What would I have more, and what greater happiness can I desire? O savoury and sweet word! but to him who loveth the *Word*, not the world, not the things that are in the world. My God and my All! Enough is said to him, who understandeth; and it is delightful to him, who loveth to repeat it often. For, when Thou art present, all things yield delight; but when Thou art absent, all things are loathsome. Thou givest tranquillity to the heart, and great peace and pleasant joy. Thou makest us think well of all, and praise Thee in all things; nor can anything without

\*Chapter XXXIV, B. iii.

## 126 FROM THE FOLLOWING OF CHRIST

Thee afford any lasting pleasure; but to make it agreeable and relishing, thy grace must be present, and it must be seasoned with the seasoning of thy wisdom. He who hath a relish of thee, will find all things savoury. And to him, who relisheth Thee not, what can ever yield any true delight? But the wise of this world and the admirers of the flesh are far from the relish of thy wisdom; because in the world there is much vanity, and following the flesh leads to death. But they who follow Thee by despising the things of this world and mortifying the flesh, are found to be wise indeed; for they are translated from vanity to truth, from the flesh to the spirit. Such as these have a relish for GOD; and what good soever is found in creatures, they refer it all to the praise of their Maker. But great, yea, very great is the difference between the relish of the CREATOR and the creature, of eternity and of time, of Light Uncreated and of light enlightened.

O Light Eternal, transcending all created lights, dart forth thy light from above, which may penetrate the most inward parts of my heart. Cleanse, cherish, enlighten and enliven my spirit with its powers, that it may be absorbed in Thee with ecstasies of joy. Oh, when will this blessed and desirable hour come, when Thou shalt fill me with thy presence, and become to me all in all! As long as this is not granted me, my joy will not be full. Alas, the old man is still living in me; he is not wholly crucified, he is not perfectly dead. He still lusts strongly against the spirit; he wages war within me, and suffers not the kingdom of my soul to be quiet.

But, O LORD, who rulest the power of the sea and appeasest the motion of the waves thereof (Ps. lxxxviii, 10), arise and help me. Scatter Thou the nations that delight in wars (Ps. lxxvii, 31), crush them by thy power. Show forth, I beseech Thee, thy wonderful works, and let thy right hand be glorified; for there is no other hope nor refuge for me but in Thee, O LORD my GOD.

## OF THE WONDERFUL EFFECT OF DIVINE LOVE\*

**I** BLESS Thee, O heavenly FATHER, FATHER of my LORD JESUS CHRIST, because Thou hast vouchsafed to be mindful of so poor a wretch as I am. O FATHER of mercies and God of all comfort, I give thanks to Thee, who art sometimes pleased to cherish with thy consolation me who am unworthy of any comfort. I bless Thee and glorify Thee evermore together with thy only-begotten SON and the Holy GHOST, the COMFORTER, to all eternity. O LORD God, my holy lover, when Thou shalt come into my heart, all that is within me will be filled with joy. Thou art my glory and the joy of my heart. Thou art my hope and my refuge in the day of my tribulation. But, because I am as yet weak in love and imperfect in virtue, therefore do I stand in need of being strengthened and comforted by Thee. For this reason visit me often and instruct me in thy holy discipline. Free me from all evil passions and heal my mind of all disorderly affections; that being healed and well purified in my interior, I may become fit to love, courageous to suffer and constant to persevere.

Love is an excellent thing, a great good indeed, which alone makes light all that is burdensome, and equally bears all that is unequal. For it carries a burden without being burdened; and it makes all that which is bitter, sweet and savoury. The love of JESUS is noble and generous, it spurs us on to do great things, and excites us to desire always that which is more perfect. Love will tend upwards, and is not to be detained by things on earth. Love will be at liberty and free from all worldly affection, lest its interior sight be hindered, lest it suffer itself to be entangled with any temporal interest or cast down by losses. Nothing is sweeter than love; nothing stronger, nothing higher, nothing more generous, nothing

\*Chapter V, B. iii.

## 128 FROM THE FOLLOWING OF CHRIST

more pleasant, nothing fuller or better in heaven or earth; for love proceeds from God, and cannot rest but in God above all things created.

The lover flieth, runneth and rejoiceth; he is free and not held. He giveth all for all and hath all in all, because he resteth in one Sovereign Good above all, from whom all good flows and proceeds. He looketh not at the gifts, but turneth himself above all goods to the Giver. Love often knows no measure, but is inflamed above measure. Love feels no burden, regards not labours, would willingly do more than it can; it pleads not impossibility, because it conceives that it may and can do all things. It is able, therefore, to do anything; and it performs and effects many things, where he who loveth not fainteth and lieth down. Love watches, and sleeping slumbers not. When weary it is not tired; when straitened it is not constrained; when frightened it is not disturbed; but, like a bright flame and a torch all on fire, it mounts upwards and securely passes through all opposition. Whosoever loveth knoweth the cry of this voice. A loud cry in the ears of God is that ardent affection of the soul, which saith: O God, my Love, Thou art all mine and I am all Thine.

Give increase to my love, that I may learn to taste with the interior mouth of the heart how sweet it is to love, and to swim and be dissolved in love. Let me be possessed by love, going above myself through excess of fervour and ecstasy. Let me sing the canticle of love, let me follow Thee, my Beloved, on high, let my soul lose herself in thy praises, rejoicing exceedingly in thy love. Let me love Thee more than myself, and myself only for Thee, and in Thee all others who truly love Thee as the law of love commands which shines forth from Thee.

Love is swift, sincere, pious, pleasant and delightful; strong, patient, faithful, prudent, long-suffering, courageous, and never seeking itself; for where a man seeketh himself, there he falleth from love. Love is circumspect,

humble and upright; not soft, not light, not intent upon vain things; is sober, chaste, stable, quiet, and keeps a guard over all the senses. Love is submissive and obedient to superiors; in its own eyes mean and contemptible; devout and thankful to God, always trusting and hoping in Him, even when it tastes not the relish of God's sweetness; for there is no living in love without some pain or sorrow.

Whosoever is not ready to suffer all things, and to stand resigned to the will of his beloved, is not worthy to be called a lover. He who loveth must willingly embrace all that is hard and bitter, for the sake of his beloved, and must never suffer himself to be turned away from him by any contrary occurrences whatsoever.

#### OF THE LOVE OF JESUS ABOVE ALL THINGS\*

**B**LESSED is he who knoweth what it is to love JESUS, and to despise himself for the sake of JESUS. We must quit what we love for this Beloved, because JESUS will be loved alone above all things. The love of things created is deceitful and inconstant; the love of JESUS is faithful and perseverant. He who cleaveth to creatures shall fall with them. He who embraceth JESUS shall stand firm for ever. Love Him, and keep Him for thy friend, who, when all go away, will not leave thee nor suffer thee to perish in the end. Thou must at last be separated from all things else, whether thou willest or not. Keep thyself with JESUS both in life and death, and commit thyself to His care, who alone can help thee when all others fail. Thy beloved is of such a nature, that He will admit of no other; but he will have thy heart for Himself, and will sit there like a king on His own throne. If thou couldst but purify thyself well from affection to creatures, JESUS would willingly dwell with thee. Thou wilt find all that in a manner lost which thou hast placed in men out of JESUS. Do not trust or rely upon a windy reed; for all

flesh is grass, and all the glory thereof as the flower of the field (Isaias xl, 6). Thou wilt soon be deceived, if thou regard only the outward show of men. For if thou seek thy comfort and thy gain in others, thou wilt often meet with loss. If in all things thou seek JESUS, doubtless thou wilt find JESUS. But if thou seek thyself, thou wilt indeed find thyself, but to thine own ruin. For a man doth himself more harm if he seek not JESUS, than the whole world and all his enemies would be able to do him.

### OF FAMILIAR FRIENDSHIP WITH JESUS\*

**W**HEN JESUS is present, all goes well, and nothing seems difficult; but when JESUS is absent, everything is hard. When JESUS speaketh not within, our comfort is worth nothing; but if JESUS speak but one word, we feel great consolation. Did not Mary Magdalen arise presently from the place where she wept, when Martha said to her, The Master is come, and calleth for thee? (John xi, 28.) Happy hour, when JESUS calleth from tears to joy of spirit! How hard and dry art thou without JESUS! How foolish and vain if thou desire anything out of JESUS! Is not this a greater damage than if thou wert to lose the whole world?

What can the world profit thee without Jesus? To be without JESUS is a grievous hell, and to be with JESUS a sweet paradise. If JESUS be with thee, no enemy can hurt thee. Whosoever findeth JESUS, findeth a good treasure, yea, good above all goods. And he who loseth JESUS loseth exceedingly much, and more than if he lost the whole world. He is wretchedly poor, who liveth without JESUS; and he is exceedingly rich, who is well with JESUS. It is a great art to know how to converse with Jesus; and to know how to keep JESUS is great wisdom. Be humble and peaceable, and JESUS will be with thee. Be devout and quiet, and JESUS will stay with thee. Thou mayest quickly drive away JESUS and lose His grace, if thou decline after

\*Chapter VIII, B. ii.

## THANKSGIVING AFTER COMMUNION 131

outward things. And if thou drive Him away from thee and lose Him, to whom wilt thou fly and whom then wilt thou seek for thy friend? Without a friend thou canst not well live; and if Jesus be not thy friend above all, thou wilt be exceedingly sad and desolate. Thou actest, then, foolishly, if thou puttest thy trust or rejoicest in any other. We ought rather to choose to have the whole world against us than to offend Jesus. Of all therefore that are dear to thee let Jesus always be thy special beloved.

Let all things be loved for Jesus' sake, but Jesus for His own sake. JESUS CHRIST alone is singularly to be loved, who alone is found good and faithful above all friends. For Him and in Him let both friends and enemies be dear to thee; and for all these must thou pray to Him, that all may know and love Him. Neither desire to be singularly praised or beloved; for this belongs to God alone, who hath none like to Himself. Neither desire that any one's heart should be set on thee, nor do thou let thyself be taken up with the love of any one, but let Jesus be in thee and in every good man. Be pure and free interiorly, without being entangled by any creature. Thou must be naked and carry a pure heart to God, if thou wilt attend at leisure and see how sweet is the LORD. And indeed thou wilt never attain to this, unless thou be prevented and drawn by His grace; that so thou mayest all alone be united to Him alone, having cast out and dismissed all others. For when the grace of God comes to a man, then he is strong and powerful for all things; and when it departs, then he is poor and weak, left as it were only to stripes. Under these he must not be dejected nor despair, but must stand with an even mind, resigned to the will of God, and must bear for the glory of JESUS CHRIST whatever shall befall him; because after winter comes summer, after the night the day returns, after a storm there follows a great calm.



# THAT WE ARE TO REST IN GOD ABOVE ALL GOODS AND GIFTS\*

**A**BOVE all things and in all things do thou, my soul, rest always in the LORD, for He is the eternal rest of the Saints. Grant me, O most sweet and loving JESUS, to repose in Thee above all things created; above all health and beauty, above all glory and honour, above all power and dignity, above all knowledge and subtlety, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and consolation, above all hope and promise, above all merit and desire, above all the gifts and presents which Thou canst give and infuse, above all the joy and jubilation which the mind can contain and experience; in fine, above all Angels and Archangels and all the host of heaven, above all things visible and invisible, and above all that which is less than Thee my God.

For Thou, O LORD my God, art above all things the best; Thou alone most high, Thou alone most powerful, Thou alone most sufficient and most full, Thou alone most sweet and most comfortable. Thou alone most beautiful and most loving, Thou alone most noble and most glorious above all things; in whom all things are found together in all their perfection, and always have been and always will be. And therefore whatever Thou bestowest upon me that is not Thyself or whatever Thou revealest to me concerning Thyself or promisest, as long as I do not see or fully enjoy Thee, it is too little and insufficient. Because indeed my heart cannot truly rest nor be entirely contented, till it rest in Thee and rise above all thy gifts and all things created.

O my most beloved Spouse, CHRIST JESUS, most pure Lover, LORD of the whole creation, who will give me the wings of true liberty to fly and repose in Thee? Oh, when shall be it fully granted me to attend at leisure and see how sweet Thou art, O LORD my God? When shall I

\*Chapter XXI, B. iii.

fully recollect myself in Thee, that through the love of Thee I may not feel myself, but Thee alone, above all feeling and measure, in a manner not known to all? But now I often sigh, and bear my unhappiness with grief: because I meet with many evils in this vale of miseries, which frequently disturb me, afflict me, and cast a cloud over me; which often hinder and distract me, allure and entangle me, so that I cannot have free access to Thee, nor enjoy thy sweet embraces, which are ever enjoyed by blessed spirits. Let my sighs move Thee, and this manifold desolation under which I labour upon earth. O JESUS, the brightness of eternal glory, the comfort of a soul in its pilgrimage, my tongue cannot express the sentiments of my heart, but my silence itself speaks to Thee. How long doth my LORD delay to come? Let Him come to me, His poor servant, and make me joyful; let Him stretch forth His hand and deliver me, a wretch, from all anguish. Come, oh, come, for without Thee I can never have one joyful day or hour, for Thou art my joy, and without Thee my table is empty. I am miserable and in a manner imprisoned and loaded with fetters, till Thou comfort me with the light of thy presence and restore me to liberty and show me a favourable countenance. Let others seek, instead of Thee, whatever else they please: nothing else pleases me, or shall please me, but Thou my God, my hope, my eternal salvation. I will not hold my peace nor cease to pray, till thy grace returns and thou speakest to me interiorly.

CHRIST. Behold here I am; behold, I come to thee, because thou hast called upon Me thy tears and the desire of thy soul, thy humiliation and contrition of heart, have inclined and brought Me to thee.

*Disciple.* And I said: O LORD, I have called upon Thee and have desired to enjoy Thee, being ready to renounce all things for Thee. For Thou didst first stir me up, that I might seek Thee. Be Thou therefore blessed, O LORD, who hast shown this goodness to thy servant according

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to the multitude of thy mercies. What hath thy servant more to say in thy presence, but to humble himself exceedingly before Thee, always remembering his own iniquity and vileness? For there is none like unto Thee amongst all things wonderful in heaven or on earth. Thy works are exceedingly good, thy judgments are true, and by thy providence all things are ruled. Praise therefore and glory be to Thee, O wisdom of the FATHER; let my tongue, my soul and all things created, join in praising and blessing Thee.

## THAT IT IS SWEET TO SERVE GOD, DESPISING THIS WORLD\*

The Voice of the Disciple

**N**OW will I speak again, O LORD, and will not be silent; I will say in the hearing of my GOD, my LORD and my King who is on high: Oh, how great is the multitude of thy sweetness, O LORD, which Thou hast hidden for them who fear Thee! (Ps. xxx, 20.) But what art Thou to those who love Thee? what to those who serve Thee with their whole heart? Unspeakable indeed is the sweetness of thy contemplation which Thou bestowest on those who love Thee. In this most of all hast Thou shown me the sweetness of Thy love, that when I had no being Thou hadst made me, that when I strayed far from Thee Thou hast brought me back again that I might serve Thee, and that Thou hast commanded me to love Thee. O Fountain of everlasting love, what shall I say of Thee, how can I ever forget Thee who hast vouchsafed to remember me, even after I was corrupted and was lost? Thou hast beyond all hope shown mercy to thy servant, and beyond all my desert bestowed thy grace and friendship on me. What return shall I make to Thee for this favour? for it is not granted to all to forsake all things, to renounce the world and embrace a monastic life. Can it be much to serve Thee, whom the whole creation is

\*Chapter X, B, iii.

bound to serve? It ought not to seem much to me to serve Thee; but this seems rather great and wonderful to me, that Thou vouchsafest to receive one so wretched and unworthy into thy service, and to associate him to thy beloved servants. Behold, all things are Thine which I have, and with which I serve Thee. Though Thou rather servest me than I Thee. Lo, heaven and earth, which Thou hast created for the service of man, are ready at thy beck, and daily do whatever Thou hast commanded them. And this is yet but little; for Thou hast also appointed the Angels for the service of man. But what is above all this is that Thou Thyself hast vouchsafed to serve man, and hast promised that Thou wilt give him Thyself.

What shall I give Thee for so many thousand favours? Would that I could serve Thee all the days of my life! Would that I were able, if it were but for one day, to serve Thee worthily! Indeed Thou art worthy of all service, of all honour and of eternal praise. Thou art truly my LORD, and I am thy poor servant, who am bound with all my strength to serve Thee and ought never to grow weary of praising Thee. This is my will, this is my desire; and whatever is wanting to me do Thou vouchsafe to supply. It is a great honour, a great glory to serve Thee, and to despise all things for Thee. For they who willingly subject themselves to thy most holy service will have a great grace. They will find the most sweet consolations of the HOLY GHOST, who for the love of Thee have cast away all carnal delights. They will gain great freedom of mind, who for thy name enter upon the narrow way and neglect all worldly care. O pleasant and delightful service of God, which makes a man truly free and holy. O sacred state of religious bondage, which makes men equal to Angels, pleasing to God, terrible to the devils, and commendable to all the faithful. O service, worthy to be embraced and always to be wished for, which leads to the Supreme Good, and procures a joy that will never end.

# THAT THE GRACE OF DEVOTION IS OBTAINED BY HUMILITY AND SELF-DENIAL\*

The Voice of the Beloved.

**T**HOU oughtest to seek the grace of devotion earnestly, to ask it fervently, to wait for it patiently and confidently, to receive it thankfully, to keep it humbly, to work with it diligently, and to commit to God the time and the manner of this heavenly visitation, until it shall please Him to come unto thee. Thou oughtest chiefly to humble thyself, when thou feelest little or no devotion; and yet not be too much dejected, nor to grieve inordinately. God often giveth in one short moment what He hath a long time denied. He giveth sometimes in the end that which in the beginning of prayer he deferred to grant. If grace were always presently given and ever at hand with a wish, it would be more than man's infirmity could well bear. Therefore the grace of devotion is to be expected with a good hope and humble patience. Yet impute it to thyself and to thy sins, when it is not given thee, or when it is secretly taken away. It is sometimes a little thing that hinders or hides grace from thee; if that may be called *little*, and not rather *great*, which hinders so great a good. But if thou remove this same, be it small or great, and perfectly overcome it, thou shalt have thy desire.

For as soon as ever thou hast delivered thyself up to God with thy whole heart, and neither seekest this nor that for thine own pleasure or will, but wholly placest thyself in Him, thou shalt find thyself united to Him and at peace; for nothing will relish so well and please thee so much, as the good pleasure of the divine will. Whosoever, therefore, with a single heart shall direct his intention upwards to God, and purify himself from all inordinate love or dislike of any created thing, he shall be the most fit to receive grace and worthy of the gift of

\*Chapter XV, B, iv.

devotion. For the LORD bestoweth His blessing there, where He findeth the vessels empty. And the more perfectly one forsaketh these things below, and the more he dieth to himself by the contempt of himself, the more speedily grace comes, enters in more plentifully, and the higher it elevates the free heart. Then shall he see and abound, he shall admire and his heart shall be enlarged within him, because the hand of the LORD is with him, and he hath put himself wholly into His hand for ever. Behold, thus shall the man be blessed, who seeketh God with his whole heart and taketh not his soul in vain. Such a one as this in receiving the Holy Eucharist obtaineth a great grace of divine union; because he looketh not towards his own devotion and comfort, but above all devotion and comfort regardeth the honour and glory of God.

#### OF INTERIOR CONVERSATION\*

“THE kingdom of God is within you,” saith the LORD (Luke xvii, 21). Convert thyself with thy whole heart to the LORD and quit this miserable world, and thy soul shall find rest. Learn to despise exterior things and to give thyself to the interior, and thou shalt see that the kingdom of God will come into thee. For the kingdom of God is peace and joy in the HOLY GHOST, which is not given to the wicked. CHRIST will come to thee, discovering to thee His consolation, if thou wilt prepare Him a fitting dwelling within thee. All His glory and beauty is in the interior, and there He pleaseth Himself. Many a visit doth He make to the *internal* man, sweet is His communication with him, delightful His consolation, great His peace, and His familiarity exceedingly to be admired.

O faithful soul, prepare thy heart for this thy Spouse, that He may vouchsafe to come to thee and dwell in thee. For so He saith, “If any man love Me he will keep My word, and We will come to him and We will make our

\*Chapter I, B. ii,

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abode with him " (John xiv, 23). Make room, then, for CHRIST within thee, and deny entrance to all others. When thou hast CHRIST, thou art rich; and He is sufficient for thee and will be thy faithful procurator in all things, so that thou needest not trust to men. For men quickly change and presently fail; but CHRIST remaineth for ever, and standeth by us firmly to the end. There is no great confidence to be put in a frail mortal man, though he be profitable and beloved; nor much grief to be taken if sometimes he be against thee and cross thee. They who are with thee to-day, may be against thee to-morrow; and, on the other hand, often change like the wind. Place thy whole confidence in GOD, and let Him be thy fear and thy love. He will answer for thee, and do for thee what is for the best. Thou hast not here a lasting city; and wherever thou art, thou art a stranger and a pilgrim; nor wilt thou ever have rest, unless thou be interiorly united to CHRIST. Why dost thou stand looking about thee here, since this is not thy resting place? Thy dwelling must be in heaven, and all things of the earth are only to be looked upon as passing by. All things pass away, and thou along with them. See that thou cleave not to them, lest thou be ensnared and lost. Let thy thoughts be with the Most High, and thy prayer directed to CHRIST without intermission. If thou knowest not how to meditate on high and heavenly things, rest on the Passion of CHRIST and willingly dwell in His sacred wounds. For, if thou fly devoutly to the wounds and precious stigmas of JESUS, thou shalt feel great comfort in tribulation; neither wilt thou much regard the being despised by men, but wilt easily bear up against detracting tongues.

CHRIST was also in this world despised by men, and in His greatest necessity forsaken by His acquaintance and friends in the midst of reproaches. CHRIST was willing to suffer and be despised; and dost thou dare to complain of any one? CHRIST had adversaries and backbiters; and wouldst thou have all to be thy friends and benefactors?

Whence shall thy patience be crowned, if thou meet with no adversity? If thou wilt suffer no opposition, how wilt thou be a friend of CHRIST? Suffer with CHRIST and for CHRIST, if thou desirest to reign with CHRIST.

If thou hadst once perfectly entered into the interior of JESUS and experienced a little of His burning love, then wouldst thou not care at all for thine own convenience or inconvenience, but wouldst rather rejoice at reproach; because the love of JESUS makes a man despise himself. A lover of JESUS and of truth, and a true internal man who is free from inordinate affections, can freely turn himself to God, and in spirit elevate himself above himself, and rest in enjoyment. He, to whom all things relish as they are, and not as they are said or esteemed to be, is wise indeed, and taught rather by God than men. He, who knoweth how to walk internally and to make little account of external things, is not at a loss for proper places or times for performing devout exercises. An internal man quickly recollecteth himself, because he never poureth forth his whole self upon outward things. Exterior labour is no prejudice to him, nor any employment which for a time is necessary; but as things fall out, he so accommodateth himself to them. He who is well disposed and orderly in his interior, heedeth not the strange and perverse conduct of men. As much as a man draweth things to himself, so much is he hindered and distracted by them.

If thou hadst a right spirit within thee and wert well purified from earthly affections, all things would turn to thy good and to thy profit. For this reason do many things displease thee and often trouble thee, because thou art not as yet perfectly dead to thyself nor separated from all earthly things. Nothing so defiles and entangles the heart of man as impure love to created things. If thou reject exterior comfort, thou wilt be able to contemplate heavenly things and frequently to feel excessive joy interiorly.



# HOW WE ARE TO BE DISPOSED, AND WHAT WE ARE TO SAY WHEN WE DESIRE ANYTHING\*

**S**ON, say thus on every occasion: LORD, if it be pleasing to Thee, let this be done in this manner. LORD, if it be to thy honour, let this be done in thy name. LORD, if Thou seest that this is expedient, and approvest it as profitable for me, then grant that I may use it to thy honour. But if Thou knowest that it will be hurtful to me and not expedient for the salvation of my soul, take away from me such a desire. For every desire is not from the HOLY GHOST, though it may seem to a man right and good. And it is sometimes hard to judge truly whether it be a good or bad spirit which urgeth thee on to desire this or that, or whether thou art not moved to it by thy own spirit. Many in the end have been deceived, who at first seemed to be led by a good spirit.

Whatsoever, therefore, presents itself to thy mind as worthy to be desired, see that it be always with the fear of God and humility of heart that thou desire or ask for it. And above all thou oughtest, with a resignation of thyself, to commit all to Me, and to say: Thou knowest, O LORD, what is best; let this or that be done as Thou wilt. Give what Thou willest, how much Thou willest and at what time Thou willest. Do with me as Thou knowest, and as best pleaseth Thee, and is most for thy honour. Put me where Thou willest, and do with me in all things according to thy will. I am in thy hand; turn me round which way Thou wilt. Lo, I am thy servant, ready to obey Thee in all things; for I do not desire to live for myself, but for Thee; would that I could do so after a faithful and perfect manner.

\*Chapter XV, B. iii

## A PRAYER

For the fulfilling of the will of God

**D**ISCIPLE: Grant me thy grace, most merciful Jesus, that it may be with me, and continue with me to the end. Grant me always to will and desire that which is most acceptable to Thee and which pleases Thee best. Let thy will be mine, and let my will always follow Thine and agree perfectly with it. Let me always will or not will the same with Thee: and let me be unable to will or not will any otherwise than as Thou willest or willest not. Grant that I may die to all things, which are in the world; and that for thy sake I may love to be despised, and not to be known in this world. Grant that I may rest in Thee above all things desired, and that my heart may be at peace in Thee. Thou art the true peace of the heart, Thou art its only rest: out of Thee all things are hard and uneasy. *In this peace, in the self-same*, that is in Thee, the one Sovereign Eternal Good, *I will sleep, and I will rest.* Amen (Ps. iv, 9).

## THAT TRUE COMFORT IS TO BE SOUGHT IN GOD ALONE\*

**W**HATSOEVER I can desire or imagine for my comfort, I look not for it in this life, but hereafter. For if I alone should have all the comforts of this world and could enjoy all its delights, it is certain they could not last long. Wherefore thou canst not, O my soul, be fully comforted nor perfectly delighted but in God, the comforter of the poor and the support of the humble. Wait a little while, O my soul, wait for the divine promise, and thou wilt have in heaven plenty of all that is good. If thou desirest too inordinately these present things, thou wilt lose those which are heavenly and everlasting. Let temporal things serve thy use, but let the eternal be the object of thy desire. Thou canst not be fully satisfied with

\*Chapter XVI, B. iii.

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any temporal goods, because thou wast not created for the enjoyment of such things. Although thou shouldst have all created goods, yet this could not make thee happy and blessed; but in God, who created all things, all thy beatitude and happiness consists. Not such happiness as is seen or cried up by the foolish admirers of this world; but for such as good Christians look for, and of which they who are spiritual and clean of heart, whose conversation is in heaven, have sometimes a foretaste.

All human comfort is vain and short. Blessed and true is that comfort which is inwardly received from the truth. A devout man always carrieth about with him JESUS his Comforter, and saith to Him, Be with me, O LORD JESUS, in all places and at all times. Let this be my consolation, to be willing to want all human comfort. And if thy comfort also be withdrawn, let thy will and just appointment for my trial be to me as the greatest of comforts. For Thou wilt not be angry always; neither wilt Thou threaten for ever (Ps. cii, 9).

## THAT WE OUGHT TO CAST ALL OUR CARE UPON GOD \*

**M**Y son, suffer Me to do with thee what I will; I know what is best for thee. Thou thinkest as man; thou judgest in many things as human affection suggests.

*Disciple.* LORD, what Thou sayest is true; thy care over me is greater than all the care I can take of myself. For he standeth at too great a hazard who doth not cast his whole care on Thee. LORD, provided that my will remain right and firm towards Thee, do with me whatsoever it shall please Thee. For it cannot but be good, whatever Thou shalt do by me. If Thou wilt have me to be in darkness, be Thou blessed; and if Thou wilt have me to be in light, be Thou again blessed; if Thou vouchsafest to comfort me, be Thou blessed; and if it be thy will that I should be afflicted, be Thou always equally blessed.

\* Chapter XVII, B. iii.

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CHRIST. Son, it is in this manner thou must stand affected if thou desirest to walk with Me. Thou must be as ready to suffer as to rejoice, thou must be as willing to be poor and needy as to be full and rich.

*Disciple.* LORD, I will suffer willingly for Thee whatsoever Thou art pleased should befall me. I will receive with indifference from thy hand good and evil, sweet and bitter, joy and sorrow; and I will give Thee thanks for all that happens to me. Keep me only from all sin, and I will fear neither death nor hell. Cast me not off for ever, and blot me not out of the Book of Life; and then what tribulation soever befalls me, it will not hurt me.



PART THE FOURTH  
PRAYERS FROM THE WRITINGS OF THE SAINTS



## PRAYERS FROM THE WRITINGS OF SAINT AUGUSTINE

**O** GOD, to whom belong all things, in whom are all things, under whom are all things, I beseech Thee spare my soul, spare my evil deeds, spare my iniquities. Visit me in my sickness and cure my disease; visit me in my weariness and cure my trouble. Give me a heart that will love Thee; intelligence with which to know Thee; ears to hear thy voice; eyes of the soul to see Thee. Give me a spark of thy wisdom that may show me the way of thy justifications and may teach me to avoid the wiles of the enemy. Have pity on me, my God; spare me because I have sinned against Thee: for because of the hardness of my heart I am running towards the death that is due to my sins. Suffer me not to perish; let me not be buried in eternal darkness, and meet with everlasting death. Take from my heart its perversity; cure in me my stupidity of mind; root out of my soul my evil wilfulness; cleanse my tongue of its evil habits of detraction and its ways of falsehood. Heal with thy physician's skill my meanness and all my deeds of vanity. Have mercy on me, O God, for Thou knowest all my transgressions; and if in the judgment Thou didst will to punish them, my wretched self would not survive. But, seeing thy kindness is so great that Thou wouldst have none to perish, but dost long that all should return to penance, give me the occasion of doing what is good, that this time of thy indulgence which out of thy love Thou hast deigned to grant us may not be without fruit.

**L**OOK down on me, O God, from the seat of thy majesty: and dispel the darkness of my heart with the sunshine of thy glory. Protect me, O LORD, with the shield of thy faith and thy truth: that the weapons of Satan may not pierce me, and whatever that may be which my wretchedness does not dare or does not know to ask of Thee, do Thou of thy kindness grant it, that



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my soul may be saved from death, and when Thou dost bid an end to be put to this life of mine, hold out the hand of thy pity, and show me the light of thy eternal brightness.

**L**ET me know Thee, O LORD, who knowest me, let me know Thee, as also I am known by Thee. O Thou virtue of my soul enter into it, and make it fit for Thee, that Thou mayest have it and possess it without spot or wrinkle. This is my hope, and therefore do I speak and in this hope I rejoice when I rejoice as I should do.

Oh who will give me to repose in Thee! Who will grant that Thou mayest come into my heart that I may forget my evils and embrace Thee, my only good? What art Thou to me? Let thy mercy suffer me to speak. What am I to Thee that Thou shouldst command me to love Thee, and be angry with me if I do not love Thee and shouldst threaten me with great miseries? Is it then a small misery not to love Thee? Ah! for thy mercy's sake tell me, O LORD my GOD, what Thou art to me. Say to my soul, "I am thy salvation." Say it so that I may hear. I will run after this voice and will lay hold of Thee. O, hide not thy face from me; let me die to see it that I may not die.

**T**HE house of my soul is narrow; O let it be enlarged by Thee; it is very ruinous, be Thou pleased to repair it. It has within it such things as will be displeasing in thy sight, I confess and know; but who shall cleanse it? Or to what other besides Thee shall I cry out, "From my secret sins cleanse me, O LORD, and from those of others spare thy servant" (Ps. cxv). "For if Thou shalt observe iniquities, O LORD, who shall endure it?" (Ps. cxxix.)

**T**OO late have I known Thee, O ancient Truth! too late have I loved Thee, O Beauty ever ancient and ever new! and behold Thou wast within, and I was abroad, and there I sought Thee, and deformed as I was, ran after those beauties which Thou hast made. Thou wast

with me and I was not with Thee; those things kept me far from Thee, which could have no being but in Thee. Thou hast called, Thou hast cried out, and hast pierced my deafness. Thou hast shone forth and hast dispersed my blindness. Thou hast sent forth thy fragrance and I have drawn my breath and pant after Thee; I have tasted Thee and hunger after Thee. And now my whole hope is in nothing else but in thy exceeding great mercy, O LORD my God. For he loveth Thee not who loveth anything else with Thee which he loveth not for Thee. O love, which always burneth and art never extinguished, true charity, my God, set me all on fire! Give me what Thou commandest and command what Thou wilt.

**G**REAT is the LORD and exceedingly to be praised. "Great is His power and of His wisdom there is no end" (Ps. xlv). And yet man has a mind to praise Thee, O LORD, who is one part of thy creation. Thou makest it delightful to him to praise Thee; because Thou hast made us for Thyself and our hearts are not at rest till they rest in Thee. And they shall praise the LORD who seek Him, for they that seek Him shall find Him. They who find Him shall praise Him. Let me seek Thee, O LORD, calling upon Thee; and let me call upon Thee believing in Thee; my faith calleth upon Thee which Thou hast inspired into me by the Incarnation of thy Son.

**A**ND this is beatitude, or a happy life, to rejoice in Thee and for Thee. Far be it, O LORD, far be it from the heart of thy servant who confesseth to Thee, far be it from me to think that every kind of joy can make me happy. For there is a joy not given to the wicked, but to them that freely worship Thee, whose joy Thou Thyself art.

**B**UT we, O LORD, are thy little flock, do Thou keep possession of us. Spread forth thy wings and let us shelter ourselves under them. Be Thou our glory. Let us be loved for thy sake, and let thy word be feared in us.

Because when Thou art our strength it is strength indeed, and when it is our own it is all weakness; with Thee always liveth our good, and because we were averted from Thee we were perverted. Let us now return to Thee, O LORD, for with Thee liveth without any decay our good—which is thyself.

**B**EHOLD, O LORD, I cast all my care upon Thee—that I may live and consider the wonderful things of thy law. Thou knowest my ignorance and my weakness, do Thou teach me and heal me. He, thy only One, in whom are hidden all the treasures of wisdom and knowledge, has redeemed me with His Blood. I meditate on the price of my ransom; I eat it and drink it and communicate it to others; and being poor I desire to be filled therewith among those that eat and are filled, and “they shall praise the LORD that seek Him” (Ps. xxi).

**B**EHOLD Thou art great, O LORD, and regardest the things that are low, but those that are high Thou regardest afar off (Ps. clvii), neither dost Thou draw near to any but the contrite of heart, nor art Thou found by the proud, though by their curious skill they number the stars and the sand and measure out the celestial regions and discover the course of the planets. Unhappy is the man who knows all these things and knows not Thee, O LORD, the God of truth; and he is happy who knows Thee although he knows not all these things. And whosoever knows both Thee and them is not more happy for knowing them, but only happy for knowing Thee, provided that knowing Thee he glorify Thee as God and give Thee thanks and become not vain in his own thoughts.\*

**O** CHRIST, for thy sacred name’s sake, for thy bitter Passion’s sake, for thy infinite mercy’s sake, forgive and forget what I have been. Pity, O pity, what I am: satisfy for what I deserve, and grant what I desire. O dearest SAVIOUR, Thou soughtest me when I fled from Thee! Wilt Thou reject me now that I seek Thee?

\* B. v, Chap. iii, iv.

## THE LIFE EVERLASTING

**A**S the hart panteth after the fountains of water, so my soul panteth after Thee, O God. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God! O Thou fountain of life, Thou spring of living waters, when shall I pass from this desert, pathless, barren land to the waters of thy sweetness, to see thy beauty and thy glory, and to slake my soul's thirst at the gushing streams of thy love? I thirst, O LORD; Thou art the fountain of life; give Thou me to drink. I thirst, O my LORD; I thirst for Thee, Thee the living God: O, when shall I come and appear before thy face! Shall I in very deed see that day of joy and gladness, that day which the LORD hath made, that we may rejoice and be glad in it?

O bright and glorious day which knoweth no evening, whose sun shall no more go down; in which I shall hear the voice of praise, the voice of joy and thanksgiving, thy voice saying unto me: Enter into the joy of thy LORD; enter into joy everlasting, into the house of the LORD thy God, where are things great and unsearchable, and wonderful things without number; enter into joy wherein is no sorrow, but untroubled gladness; wherein is all manner of good, and no manner of thing that is evil; where all thy heart's desire shall be satisfied, and all thou fearest and hatest shall be far from thee; where life shall be calm, and glad, and thrilling; wherein the hateful enemy shall not enter, nor any breath of temptation shall come near thee; where is supreme and settled security, and tranquil joy, and joyful happiness, and a happy eternity, an eternal blessedness, the blessed Trinity, and the unity of the Trinity, the GODHEAD in unity, the blissful vision of the GODHEAD, the joy of the LORD!

Blessed are they that have passed over the great and wide sea to the eternal shore, and are now safe in their desired rest! Blessed are they who have escaped all evils,

and are secure of their unfading glory in Thee, Thou kingdom of blessedness! How long shall I be tossed about on the waves of this my mortal life, crying unto Thee, O LORD GOD, whilst Thou hearest me not? Hear me, O LORD, from this wide ocean, and bring me to the everlasting haven.

O everlasting kingdom, kingdom of endless ages, whereon rests the untroubled light and the peace of God, which passeth all understanding, where the souls of the saints are at rest, and everlasting joy is upon their heads, and sorrow and sighing have fled away! Oh, how glorious is the kingdom in which thy saints reign with Thee, O LORD, clothed with light as with a garment, and having on their heads a crown of precious stones! For there is infinite unfading joy, gladness without sorrow, health without a pang, life without toil, light without darkness, life without death; there the vigour of age knows no decay, and beauty withers not, nor doth love grow cold, nor joy wane away, for there we look evermore upon the face of the LORD GOD of Hosts.

O CHRIST, our refuge and strength, Thou hope of human kind, Thou whose light shineth afar upon the dark clouds which hang around us; behold, thy redeemed ones cry unto Thee, thy banished ones whom Thou hast redeemed with Thine own most precious Blood. Hear us, O GOD our SAVIOUR, Thou who art the hope of all the ends of the earth and of those that are afar on the wild sea. We are tossed about on the wild and raging waves in the dark night; and Thou, standing on the everlasting shore, dost behold our sore peril: save us for thy Name's sake. Guide us amidst the shoals and quicksands which beset all our course, and so bring us in safety to the haven where we would be.

**I** SEE Him at last whom I have so ardently desired; I hold Him I have hoped for; I possess Him I have longed for; I am at last united in Heaven to Him I have loved so much on earth; I embrace in the fullness of

charity Him with whom I remained united by all the love of my heart; it is Him I praise, Him I bless, Him I adore, Him, my God, who lives for ever and ever. Amen.

## PRAYERS OF ST JOHN CHRYSOSTOM

**I** KNOW, O LORD my GOD, that I am not worthy nor sufficient that Thou shouldst come under the roof of my soul's habitation, for it is all deserted and in ruins, and Thou hast not in me where worthily to lay thy head. But as from the height of thy glory Thou didst humble Thyself for us, bear now also with my lowliness; and as Thou didst deign to lay Thyself down in a manger in a cave, so deign now also to enter into the manger of my sinful soul and defiled body; and as Thou didst not refuse to enter into the house of Simon the leper and to sup there with sinners, so also deign to enter into the habitation of my humble soul, leprous and sinful; and as Thou didst not reject the sinful woman who approached and touched Thee, so also have pity on me, a sinner, coming to Thee and touching Thee. And grant that I may partake of thy precious Body and Blood to the sanctification, enlightenment and strengthening of my humble soul and body, to the alleviation of the burden of my many sins, to my preservation from all the snares of the devil, to victory over my sinful and evil habits, to the mortification of my passions, to the fulfilment of thy commandments, to the increase of thy divine grace, and to the inheritance of thy kingdom. For it is not in lightness of heart, O CHRIST my GOD, that I venture to approach Thee, but trusting in Thine infinite goodness, and in the fear that, being drawn afar from Thee, I may become the prey of our spiritual enemy. Therefore do I pray unto Thee, O LORD, who alone art holy, that Thou wouldst sanctify my soul and body, my heart and mind, and, renewing me entirely, wouldst implant in my members the fear of Thee. And be Thou my Help and Guide, governing my life in the

ways of peace, and making me worthy to obtain with thy Saints a place at thy right hand, through the prayers and supplications of thy most pure Mother, of thy Angelic Ministers and Powers, and of all thy Saints who from ages have found favour before Thee. Amen.

**O** GOD, loose, remit and forgive my sins against Thee, whether in word, in deed, or in thought, willingly or unwillingly, knowingly or unknowingly committed, forgive them all; for Thou art good and lovest mankind. And, through the prayers of thy most holy Mother, of thy heavenly Servants and holy Powers, and of all the Saints who have found favour in thy sight, enable me to receive without condemnation thy holy and immaculate Body and thy precious Blood, to the healing of my soul and body, and to the driving away of all evil imaginations; for Thine is the kingdom, the power and the glory, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen.

**O** LORD my God, I am not worthy that Thou shouldst enter the habitation of my soul; but as Thou willest, according to thy lovingkindness, to dwell in me, I venture to approach Thee. Thou biddest me open the gates of my soul, which Thou alone hast made, that Thou mayest enter therein with thy wonted loving kindness, that Thou mayest enter and enlighten my darkened mind. I believe Thou wilt do this, for Thou didst not cast away the sinful woman coming to Thee in tears, nor didst Thou reject the penitent publican, nor the thief on the Cross who acknowledged thy kingdom, nor didst Thou leave the repentant persecutor to himself, but didst number all them that came to Thee in repentance among thy friends, O Thou that alone art blessed, always, now, and to everlasting ages. Amen.

# PRAYERS FROM THE WRITINGS OF SAINT BERNARD

**B**UT since we have once come to the most sweet Heart of JESUS, and it is good for us to be here, let us not easily allow ourselves to be torn away from Him of whom it is written: "They that depart from Thee shall be written in the earth."\* But what of them that approach to Thee? Do Thou Thyself teach us. Thou hast said to them that approach Thee: "Rejoice, because your names are written in heaven."† Let us approach then to Thee, and let us rejoice and be glad in Thee, being mindful of thy Heart. O how good and how pleasant it is to dwell in His Heart! A good treasure, a good pearl is thy Heart, O good JESUS. Who would cast away this Pearl? Rather I will sell all that I have, all the thoughts and affections of my mind, and I will buy it for myself, and cast all my care into the Heart of my LORD JESUS, and without fail that will sustain me. At this Temple, at this Holy of Holies, at this Ark of the Testament, will I adore and praise the name of the LORD, saying with David: "I have found my heart to pray to my GOD."‡ I also have found the Heart of my King, my Brother and my Friend, my kind JESUS, and shall I not adore Him? Yes, indeed, I will pray to my GOD. For His Heart is mine, I may boldly say. This Heart, my sweetest JESUS, which is both mine and Thine, I have found, and having found it, I will pray to my GOD. Only let me enter into this sanctuary of thy hearing of my prayers; yea, draw me wholly into that Heart of Thine. For though my sins may hinder me, yet because that Heart is enlarged and widened with inconceivable charity, Thou alone canst make me clean. O JESUS, loveliest of all beauty, wash me more and more from my iniquity and cleanse me from my sin, that, purified by Thee, I may approach to Thee, the pure One, and may be worthy to dwell in thy Heart all the days of my

\* Jer. xviii, 13. † St Luke x, 20. ‡ Kings vii, 27.



life, that I may both see and do thy will. For this cause was thy side pierced that an entrance might be opened for us. For this was thy Heart wounded, that in It and in Thee we might dwell secure from exterior troubles.\*

**L**ORD, by Thee may we follow Thee, by Thee may we go unto Thee, for Thou art the Way, the Truth and the Life—the Way by thy example; the Truth by thy promise; the Life by thy rewards. Thou hast said: “I am the way to walk in, the truth to seek, the life to dwell in; the way that has no deviation, the truth that has no error, the life that has no death; the straight way, the irrevocable truth, the unending life; the wide and spacious way, the strong and universal truth, the delectable and ever glorious life.”

**O** GOOD JESUS, two things I know in myself—the nature that Thou hast made, and the sin that I have added. I confess, O LORD, that through my own fault I have disfigured my nature. Remember that I am a spirit that goeth forth and doth not return. Of myself I have gone forth into sin: return of myself I cannot. Do Thou, O good JESUS, take away from me that which I have added, that there may remain only that which Thou hast made: that what Thou hast redeemed with thy blood upon the Cross may not perish. Who livest and reignest, one God world without end. Amen.

#### PRAYER TO OUR LADY BEFORE HOLY COMMUNION

**O**MOTHER of mercy! I pray that, through thee, I may have access to thy SON; and that He who through thee was given to us, may also receive us through thee. May thy incorruption excuse in His sight the guilt of our corruption; and may thy humility, that is so pleasing to God, obtain pardon for our vanity and pride.

May thy abundant charity cover the multitude of our sins, and thy glorious fruitfulness confer on us fruitfulness

\*Lessons of the 2nd nocturn, Office of the Sacred Heart.

in merits. O Our Lady, recommend us to thy SON! O our Mediatrix, reconcile us to thy SON! O our Advocate, plead for us to thy SON!

By the grace, O blessed Lady, which thou hast merited by Him who is Mercy, whom thou hast brought forth, obtain for us that He who, by thy mediation, vouchsafed to become partaker of our infirmity and misery, may also, by thy intercession, make us partakers of His goodness and glory, JESUS CHRIST thy SON our LORD, who is above all blessed for ever.

O all ye Saints of God, who have already crossed the ocean of our mortality, and merited to reach the harbour of eternal happiness; who, when living in the flesh, so served the LORD, that now you reign with Him for ever.

Of your charity, I beseech you, now that you are secure of your own salvation, be careful for us. For His sake, I implore you, who has chosen you, and who now satisfies all your desire with good things, remember us, who are still exposed to the perils of shipwreck.

Assist me, then, I beseech you, by your prayers and merits, that the heavenly Bread and divine Viaticum, which I am now to receive, may strengthen and defend me against all dangers, infirmities, and snares; that in the strength of this food I may walk through the desert of this world, even to the mount of God; and there rejoice with you for ever in its most sweet enjoyment, and unite with you in praising God, world without end. Amen.

## PRAYERS OF ST THOMAS AQUINAS

### I

**I**T was in order that the boundless goodness of His great love might be driven home into the hearts of His faithful, that when He had celebrated the Pasch with His disciples, and the Last Supper was ended, the LORD JESUS, knowing that His hour was come that He should depart out of this world unto the FATHER, having loved

## 158 FROM THE WRITINGS OF THE SAINTS

His own that were in the world, loved them unto the end, and instituted this Sacrament, the everlasting showing-forth of His death until He come, this Sacrament, the fulfilment of all the ancient types and figures, this Sacrament, the greatest miracle which He ever wrought, the one mighty joy of them who now have sorrow, till He shall come again and their heart shall rejoice, and their joy no man can take from them.

## II

**O**MERCIFUL GOD, grant that I may eagerly desire, carefully search out, truthfully acknowledge, and ever perfectly fulfil all things which are pleasing unto Thee. Order all my state for the glory and honour of thy name alone; and grant me to know what Thou dost require me to do, and give me to do it as is fitting and profitable to my salvation. Grant that I may not fail or swerve either in prosperity or in adversity; that I be not lifted up by the one, nor cast down by the other. Let me joy in nothing but what leads to Thee, nor grieve for anything but what leads away from Thee; let me neither seek to please, nor fear to displease, any but Thee alone. May all transitory things grow vile in my eyes, O LORD, and may all that is Thine be dear to me for thy sake, and Thou, O my God, dear above them all. May all joy be irksome to me that is without Thee, nor may I desire anything that is apart from Thee. May all labour and toil delight me which is for Thee, and rest be weariness which is not in Thee. Grant me, O LORD, continually to lift up my heart towards Thee, and to bring sorrowfully to my mind my many shortcomings, with full purpose of amendment. Make me, O LORD, obedient without demur, poor without repining, chaste without stain, patient without murmur, humble without pretence, joyous without frivolity, fearful without abjectness, truthful without disguise, given to good works without presumption, faithful to rebuke my neighbour without arrogance, and ever careful to edify him both by word and example

without pretension. Give me, O LORD GOD, an ever watchful heart, which no subtle speculation may lure from Thee; a noble heart, which no unworthy affection can draw downwards to the earth; an upright heart, which no insincere intention can warp aside; an unconquerable heart, which no tribulation can crush or quell; a free heart, which no perverted or impetuous affection can claim for its own. Bestow on me, O LORD my GOD, understanding to know Thee, diligence to seek Thee, wisdom to find Thee, a life and conversation which may please Thee, a perseverance in waiting patiently for Thee, and a hope which may embrace Thee at the last. Grant me to be pierced with compunction by thy sorrows, through true repentance; to improve all thy gifts and benefits during this my pilgrimage through thy grace, and so at length to enter into thy full and consummate joy in thy glory. Through our LORD JESUS CHRIST thy SON, who liveth and reigneth, etc.

#### PRAYERS OF ST CATHERINE OF SIENA

**W**E must receive that sweet Sacrament because it is the food of our souls, for without that food we cannot preserve the life of grace. A man should do what he can to remove such things as would hinder his approach; and when he has done all he can, it is enough. It may seem to him that he has not perfect contrition or other dispositions, but he is not to stay away on that account, for his good will is sufficient, and that is the real disposition required of him. I will not, therefore, have you act like those who neglect to fulfil the precepts of the Church because, as they say, they are not worthy. And so they pass years in sin and never receive the food of their souls. Oh, what a foolish sort of humility is this! Who does not see that you are not worthy? And when do you expect to become so? You will not be more fit at the end than at the beginning. All the good we could do would

never in that sense render us worthy. God alone is worthy of Himself, and He can render us worthy by His own worthiness, which never diminishes. (Letter 229.)

**G**OD alone can satisfy the soul; and all that it can desire it will find in Him. The soul in Him finds peace, for He is He who is the Supreme Beauty, the Supreme Power, the Supreme Goodness, the Supreme Wisdom, an ineffable Good which none can rightly appreciate; He alone can comprehend and value Himself. He both can and will satisfy all the holy desires of a soul that desires to strip itself of the world and be clothed with Him. Shake off your slumber then, for the hour of death approaches nearer and nearer. I would have you use all these passing and temporal things as something lent, but not really belonging to you. The way to attain this is by detaching your heart from them, and this we must do if we would be sharers in the fruit of the Blood of JESUS. (Letter 331.)

**T**HE soul that loves and serves the world is like a leaf tossed about with the wind; it is made subject to things that are infinitely beneath it. I would not have you subject to such a slavery, but would rather desire to see you the servant of JESUS Crucified, whose service is perfect sweetness. To despise the world is to be rich and honourable, though men think just the contrary.

**T**HOU seest, O LORD, the law of our perverse nature, ever apt to rebel against thy will. Thou seest how weak, and frail, and miserable it is. But in all things Thou providest for thy creature, and hast found a remedy for all. Thou givest him the rock and fortress of thy will, to make him strong; for Thou permittest the will of thy creature to share in the strength of thy will; and hence we see that our will is strong in proportion as it is conformed to Thine; and weak in proportion as it is opposed to thine; for Thou hast created our wills in the likeness of thy will, and abiding in Thee they are strong.

**O** HOLY SPIRIT, come into my heart, by thy power draw it to Thee its God and grant me love with fear. Guard me, CHRIST, from every evil thought; warm me and inflame me with thy most sweet love, so that every pain may seem light to me. My holy Father and my sweet Master, help me now in all my ministry. CHRIST love, CHRIST love. Amen.

**L**OVE of Me and love of her neighbour are one and the same thing, and so far as the soul loves Me she loves her neighbour, because love towards him issues from Me. This is the means I have given you that you may exercise and prove your virtue herewith: inasmuch as you can do Me no profit, you do it to your neighbour. This proves that you possess Me by grace in your soul. (OUR LORD to St Catherine.)

## PRAYERS OF ST TERESA

**W**HAT canst Thou do, O my LORD, that is not for the greater good of that soul which Thou knowest to be already thine, and which gives itself up to Thee to follow Thee whithersoever Thou goest, even to the death of the Cross; and which is determined to help Thee to carry that Cross, and not to leave Thee alone with it? He who shall discern this resolution in himself has nothing to fear; no, no; spiritual persons have nothing to fear. There is no reason why he should be distressed who is already raised to so high a degree as this is of wishing to converse in solitude with God and to abandon the amusements of the world. The greater part of the work is done; give praise to His Majesty for it, and trust in His goodness who has never failed those who love Him. Close the eyes of your imagination and do not ask why He gives devotion to this person in so short a time, and none to me after so many years. Let us believe that all is for our greater good; let His Majesty guide us whithersoever He will: we are not our own but His. He shows us mercy

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enough when it is His pleasure we should be willing to dig in His garden, and to be so near the LORD of it; He certainly is near to us. Do Thou, O LORD, accomplish thy will; let me never offend Thee. I wish to suffer, because Thou, O LORD, hast suffered; do Thou in every way fulfil thy will in me, and may it never be the will of thy Majesty that a gift of so high a price as that of thy love be given to people who serve Thee only because of the sweetness they find thereby.\*

**I**T is certain that the love of God does not consist in this sweetness and tenderness which we for the most part desire, and with which we console ourselves; but rather in serving Him in justice, fortitude and humility.

The soul may also place itself in the presence of CHRIST, and accustom itself to many acts of love directed to His sacred Humanity, and remain in His presence continually, and speak to Him, pray to Him in its necessities, and complain to Him of its troubles; be merry with Him in its joys, and yet not forget Him because of its joys. All this it may do without set prayers, but rather with words befitting its desires and needs.

This is an excellent way whereby to advance and that very quickly. He that will strive to have this precious companionship, and will make much of it, and will sincerely love our LORD, to whom we owe so much, is one in my opinion who has made some progress. There is, therefore, no reason why we should trouble ourselves because we have no sensible devotion, as I said before. But let us rather give thanks to our LORD, who allows us to have a desire to please Him, though our works be poor.†

**O** MY LORD! how Thou dost show thy power! There is no need to seek reasons for thy will; for with Thee, against all natural reason, all things are possible: so that Thou teachest clearly there is no need of anything but of loving Thee in earnest, and really giving up everything for Thee, in order that Thou, my LORD, might make

\**Life*, Chapter xi.

†*Life*, Chapter xii.

everything easy. It is well said that Thou feignest to make thy law difficult.\* I do not see it, nor do I feel that the way that leadeth unto Thee is narrow. I see it is a royal road, and not a pathway; a road upon which whosoever really enters, travels most securely. No mountain passes and no cliffs are near it: these are the occasions of sin. I call that a pass—a dangerous pass—and a narrow road, which has on one side a deep hollow, into which one stumbles, and on the other a precipice, over which they who are careless fall, and are dashed to pieces. He who loves Thee, O my God, travels safely by the open and royal road, far away from the precipice; he has scarcely stumbled at all, when Thou stretchest forth thy hand to save him. One fall—yea, many falls—if he does but love Thee, and not the things of the world, are not enough to make him perish; he travels in the valley of humility.†

**M**ENTAL prayer in my opinion is nothing else but being on terms of friendship with God; frequently conversing in secret with Him who we know, loves us. Now true love and lasting friendship require certain dispositions; those of our LORD we know are absolutely perfect; ours, vicious, sensual and thankless. You cannot, therefore, bring yourself to love Him as He loves you, because you have not the disposition to do so, and if you do not love Him, yet seeing how much it concerns you to have His friendship and how great is His love for you, rise above that pain you feel in being much with one who is so very different from you.

**H**IS MAJESTY seeks and loves courageous souls; but they must be humble in their ways, and have no confidence in themselves. I never saw one of those lag behind on the road; and never a cowardly soul, though aided by humility, make that progress in many years, which the former makes in a few. I am astonished at the great things done on this road by encouraging oneself to undertake great things, though we may not have the

\*Ps. xciii, 20.

†*Life*, Chapter xxxv.



strength for them at once; the soul takes a flight upwards and ascends high, though like a little bird whose wings are weak, it grows weary and rests.\*

**W**HEN we dispose ourselves to receive our LORD, He never fails to give in many ways unknown to us.

As we know not what to ask, how much better has His wisdom ordered it! To those whom He sees likely to profit thereby, He discovers Himself; though they see Him not with their corporal eyes, He has many ways of disclosing Himself to such a soul, and that in different ways, by great internal sentiments.

Stay willingly with Him; lose not so fair an opportunity of negotiating, for after you have communicated is the time. Consider that this is a great benefit to a soul, and wherein our good JESUS delights much—see that you keep Him company. Make great account of your not leaving Him. He who is your Master will not fail to teach you, though you understand it not; but if you immediately fix your thoughts on something else, and if you mind Him not, nor esteem Him who is within you, then complain of no one but yourselves.

This, then, is the proper time for our Master to teach us, and for us to hear and kiss His feet, because He has been pleased to instruct us; and let us beseech Him not to depart from us. If you make this request on beholding a picture of CHRIST, it seems to me folly to leave at such a time the Person Himself in order to see His likeness. Is it not the same as if, possessing the picture of one we love dearly, on his coming to visit us we should neglect to speak to him but converse entirely with his picture? On what more delightful object can we fix our sight than on one who loves us to such a degree—on *One* who comprises all good things in Himself?

But after you have received your LORD, endeavour to shut the eyes of the body and open those of the soul, since you possess His very Person within you; for I tell

\**Life*, Chapter xiii.

you again (and I wish to tell you often) that if you adhere to this practice every time you communicate, and endeavour, to keep such a conscience that you may be admitted frequently to the enjoyment of this good, He will not come so disguised, but, as I have said, will make Himself known in many ways, according to the desire we have of seeing Him; and you should earnestly desire, that He may wholly reveal Himself to you. But if we make no account of Him, and after we have received Him go away from Him to seek after base objects, what can He do? Must He drag us by force to seek Him because He loves to be known by us? No, for men did not treat Him well, when He openly exposed Himself to the gaze of all, and told them plainly who He was: there were very few who believed in Him. It is, therefore, a great mercy which He shows us all, that His Majesty will allow us to understand it is He who is present in the Most Holy Sacrament. But He does not like to be seen openly, nor to communicate His favours and bestow His graces, except on those He knows earnestly desire Him, because such as these are His true friends.\*

### ST JOHN OF THE CROSS

In CHRIST we possess all things.

**G**OD in giving us, as He hath done, His SON, who is His only Word, has spoken to us once for all by His own and only Word, and has nothing further to reveal. God hath now so spoken that nothing remains unspoken; for that which He partially revealed to the prophets, He hath now revealed wholly in Him, giving unto us all, that is His SON. And therefore he who should now inquire of God in the ancient way, seeking visions and revelations, would offend Him; because he does not fix his eye upon CHRIST alone, disregarding all besides. To such an one the answer of God is: "This is My beloved SON, in

\**Way of Perfection*, Chapter xxiv.

whom I am well pleased, hear ye Him.”\* I have spoken all by my word, My SON; fix thine eyes upon Him, for in Him I have spoken and revealed all, and thou wilt find in Him more than thou desirest or askest. He is My whole voice and answer, My whole vision and revelation, which I spoke, answered, made and revealed when I gave Him to be thy brother, master, companion, ransom and reward. I descended upon Him, with My SPIRIT on Mount Thabor, and said: “This is My beloved SON, in whom I am well pleased, hear ye Him.” While thou hast CHRIST thou hast nothing to ask of Me. Look well unto Him, and thou wilt find that I have given all in CHRIST. If thou desirest a word of consolation from My mouth, behold My SON obedient to Me and afflicted for My love, and thou wilt see how great is the answer I give thee. If thou desire to learn of God secret things, fix thine eyes upon CHRIST, and thou wilt find the profoundest mysteries, the wisdom and marvels of God hidden in Him: “In whom,” saith the Apostle, “are hid all the treasures of wisdom and knowledge.”† These treasures will be sweeter and more profitable to thee than all those things thou desirest to know. It was in these that the Apostle gloried when he said: “I judged not myself to know anything among you but JESUS CHRIST and Him crucified.”‡ Look upon His sacred humanity and thou wilt find there more than can ever enter into thy thoughts; “for in Him dwelleth all the fullness of the Godhead corporally.”§ (St John of the Cross, Ascent of Mount Carmel, chap. xxii.)

\* Matt. xvii, 5. † Col. ii. 3. ‡ 1 Cor. ii. 2. § Col. ii. 9.

## PRAYERS TAKEN FROM THE WRITINGS OF CARTHUSIAN MONKS OF THE FOURTEENTH AND FIFTEENTH CENTURIES

### Prayer Before Communion.

**O**NLY SON of the Eternal FATHER, O Thou in whom the FATHER is well pleased, who for the accomplishment of the wonderful and merciful decrees of the Blessed Trinity, and in accordance with thy ardent charity and thy ineffable goodness, didst vouchsafe to descend from the bosom, or rather the Heart of thy FATHER, to become incarnate in the womb of a most pure Virgin, in order to render homage and obedience to God, and to procure the salvation of mankind. O CHRIST, mighty LORD, most sweet JESUS, my strength and my refuge, defender of my soul, God of my salvation; O Thou in whom I believe and hope, Thou whom I love, behold I draw near to thy throne of grace, I knock at the door of thy mercy and beseech Thee to open it to me. Thou who didst promise entrance into Paradise to the penitent thief, bring me through the most holy wound of thy side, to the centre of thy breast, and let me drink at the fountain of wisdom that flows from thy Heart. O God of infinite mercy, receive me, enclose me and hide me in the bosom of thy mercy. Amen. (Dionysius the Carthusian.)

**O** GOD of infinite mercy, who shouldst be feared and adored, Almighty and Eternal God, what can I do but surrender myself to thy mercy? Suffer me not to offend Thee, I humbly beseech Thee. Wash away all the stains of my soul, and cleanse my heart from all sin. Rather let me die than offend Thee again. Most sweet Jesus, I cast my senses and the powers of my soul, my thoughts and my affections into thy Heart, and enclose and bury them for ever there, in order that I may dwell with Thee for all eternity. Amen.

(Dom Henry de Calkar.)

**O** LORD JESUS CHRIST, ineffably kind, remember that Thou hast said: "Et ego si exaltatus fuero a terra, omnia traham ad me ipsum"—"and I, if I be lifted up from the earth, will draw all things to Myself." These words of loving promise fill me with joy. If heaven and earth must pass away, thy words, most compassionate Jesus, will not pass away. May they then be fulfilled in me, a miserable sinner, who in spite of my unworthiness wish to become thy servant. O God most kind and most powerful, behold I come into thy presence, though I am but a vile and wretched sinner. Behold before Thee but dust and ashes, a mere nothing, yet a nothing that is thy work and thy creature, redeemed by thy precious Blood more especially than any other. Thou hast suffered for me and for other men; but, more worthless than they, I have more need of thy Blood, since I am the most guilty of all. But Thou hast been "lifted up" on the Cross. Draw me then after Thee. Draw me Thyself to Thee as Thou hast promised. Then shall I despise all earthly joys, cast out vain curiosity, mortify all my vices, and by the help of thy grace destroy them; for thy love will enter into my heart and take their place. Drawn by the fragrance and kindled by the fire of thy most pure charity, I shall then pursue all that is in conformity with the desires of thy Heart.

**O** LORD JESUS, when Thou wast hanging on the tree of the Cross, at the ninth hour of the day crying with a loud voice, Thou didst commend thy spirit to the Father, and bowing thy head didst yield it up to Him. Then after thy death Thou didst permit thy side to be pierced by a soldier's spear. Suffer me in like manner to commend my spirit to Thee now and for ever, and vouchsafe to pierce my heart with the sword of thy love. Imprint the wounds of thy Body in the depths of my soul, that sinful thoughts may be banished thence; and when my earthly course is run, vouchsafe to receive

amongst the spirits of the blessed, the spirit I have confided to thy fatherly care. Amen.

(Ludolph of Saxony.)

**M**OST merciful FATHER, through the most gentle Heart of JESUS, I, a poor unworthy sinner, offer Thee my prayers and praises. I implore thy mercy for those who are redeemed by the Blood of thy SON. Give grace to the just, pardon to sinners, comfort to the afflicted, and eternal rest to the dead. Most merciful God, knowing what I am and what I owe to Thee, I acknowledge that I can do nothing of myself. I therefore offer Thee the works and sufferings, the sorrows and the tears, the wounds and humiliations, the Passion and the Death, the merits and virtues of thy only SON. I offer them to Thee in expiation of my sins of commission and omission and those of the whole world; and above all to expiate my ingratitude and sloth, which cause me to serve Thee so negligently, notwithstanding the many great benefits I have received from Thee. Through the Blood of thy SON, cast, I beseech Thee, all our transgressions into the abyss of thy mercy. Deliver us from all sin. Guide and keep us for ever. Amen. (Dionysius the Carthusian.)

**O** MOST merciful JESUS, I offer myself to thy Majesty and thy Goodness, and humbly commend myself to Thee. By all the wounds of thy Body, by each drop of thy precious Blood, by the infinite tenderness of thy Heart, I beseech Thee to receive me into thy favour, and deliver and preserve me from all sin. May my soul be united to Thee, O my God, by the most perfect, most fervent, most faithful and unceasing love, so that with all my heart, and from the depth of my soul, I may love Thee, seek Thee, desire Thee, bless and praise Thee, in all things and above all things. O sweet JESUS, my God, may I think but of Thee, desire but Thee, know and enjoy but Thee; may I be attached inseparably to Thee only; may I spend my life and all the

powers of my body and soul in praising, honouring and serving Thee. Amen.

(Dom Henry de Calkar, 14th century.)

**O** MOST sweet JESUS, enclose all my senses, all the affections of my soul, and all the impulses of my heart in Thy holy wounds. Let me think only of Thee and contemplate unceasingly thy holy Passion. Let my heart, I beseech Thee, enter through the most precious wound in thy sacred side, even to the midst of thy infinitely loving Heart, in order that it may be united to that Divine Heart by an indissoluble love. Then shall I lose myself in Thee and live inseparably attached to Thee. By imitating Thee I shall always do what is pleasing to thy FATHER. With the help of thy grace I will be faithful to Thee and keep my soul in purity and humility. May my heart be closed to the devil, estranged from the world and dead to self. May it be protected from the assaults of evil passions by the sign of the holy Cross.

Finally, I humbly beseech Thee, O my JESUS, through thy most compassionate Heart to bestow these same favours on my friends living and dead, granting to the former thy grace and thy love, and to the latter everlasting rest. Amen.

(Lansperg.)

#### A PRAYER EXCEEDINGLY DEVOUT TO BE SAID BEFORE HOLY COMMUNION

Taken from the "Antidotarius animæ" (15th cent.)

**I** BESEECH Thee, JESUS CHRIST, SON of GOD, by the glory of thy most holy Passion, that Thou wouldst to-day introduce my soul into the cell of thy most sweet love. Cast away from me all obstacles, and make me run in the joy and silence of mutual union; that with full affection I may revel in the sweetness of thy long-desired consolation. Come, Father of orphans, most faithful; come, Comforter most sweet of all who are unhappy.

Pour out for me a cup from the cellar of thy wounds, by which my heart may know that Thou art unmindful of all my offences.

I beseech Thee, LORD JESUS CHRIST, by thy precious Blood, which Thou didst of thine own accord pour out upon the Cross in thy Passion, that to-day Thou wouldst overwhelm my heart and my soul with thy holy benediction; and wouldst make me receive thy most holy Body and thy most precious Blood with such devotion, that I may deserve to rejoice for ever in the contemplation of thy most sweet countenance. Come, Fount of mercy, come, best of Consolers; cleanse the guest-chamber of my soul. For it is not fitting that there should be the least uncleanness where Thou art to reign, King and Spouse of Virgin purity. Daughters of Jerusalem, tell my Beloved that here and now I promise Him amendment of all my sins, and with all my heart I long to atone for those I have committed: for without Him I will not and cannot live.

I beseech Thee, LORD JESUS CHRIST, by thy five wounds, that Thou wouldst to-day deign to wash and cleanse my soul in the wave of thy most precious Blood. And though I am not worthy to be called one of the least of thy little ones, still thy power and thy mercy are such that Thou art able to add my name to those of thy dearly beloved.

I beseech Thee, LORD JESUS CHRIST, by the most holy wounds upon thy Body, that Thou wouldst come quickly and break asunder the chains of all my sins, and wouldst to-day extinguish all my vices, that in the end not so much as a single spot of sin may be charged against me by the malice of the devil. Let my soul banquet on the food of thy wounds that I may deserve to leap with joy for ever in thy sight.

Come, Healer of souls, come, Fountain of all graces. And as on that Paschal night Thou didst bring thy captives out of their place of banishment, so to-day free



my soul from the bonds and cords of all miseries. Daughters of Jerusalem, tell my Beloved that even now I am preparing for Him the couch of my heart; for without Him I will not and cannot live.

I beseech Thee, LORD JESUS CHRIST, by the glory of thy Passion, that Thou wouldst enkindle in my heart the fire of love, and wouldst not suffer me to be separated from the joy of thy contemplation; for Thou dost rather desire the life than the death of sinners. Come, Glory of the world, come, Joy of the heavens; for the door of my heart is opened to Thee. See how my soul looks and longs for Thee; for all my salvation and my life depend upon thy mercy.

I beseech Thee, LORD JESUS CHRIST, by the wounds Thou didst endure in thy most holy hands that Thou wouldst deign this day to cleanse my soul from the stain of every vice, and to sprinkle upon it the flowers and lilies of all virtues; that Thou, King of kings, mayest enter and find within that sweet aroma which distils for ever from thine own delights and desires. Come, Sun of Justice, come, Star of the morning. Enlighten the darkness of my soul, Thou who alone art able to make a just man and a saint out of a sinner; for to Thee nothing is impossible, seeing Thou canst even save every one that puts his trust in Thee, and art ever unwilling to desert anyone who hopes in Thee.

I beseech Thee, LORD JESUS CHRIST, by the wounds and prints of thy feet, that while this day I open out my heart in sighs to Thee, Thou wouldst open out to me thy most sweet Heart with its paradise and heaven; and wouldst thus make my soul enter into Thee, most sweet JESUS, that in thy most sweet love it may abound and grow and abide now and for ever. Come, Enlightener of hearts, and enlighten my soul. Come and restore to me all thy grace, that I may be able without reserve to tell Thee my misery, seeing Thou lovest me no less than thine own Flesh and thine own Blood. Daughters of

Jerusalem, tell my Beloved that I languish with love of Him; without Him I will not and cannot live.

## SAINT FRANCIS OF SALES

**O**UR Blessed LORD has instituted the most holy Sacrament of the Eucharist, wherein is His Flesh and Blood, that whosoever eats thereof may have eternal life. Therefore he who frequently and devoutly feeds thereon, so strengthens the life and health of his soul that it can hardly be poisoned by any evil passions. No one can be fed with the Bread of Life and yet live upon dead affections; and as in Paradise there was no death for the body owing to the living fruits which God had placed there, so those who eat of this Sacrament of Life shall find no death for their souls.

If the most delicate and perishable fruits can easily be preserved the whole year by means of sugar and honey, surely it is no great marvel that our hearts, albeit frail and weak, should be preserved from the corruption of sin when they are immersed in the sweetness of the incorruptible Body and Blood of the SON of GOD. Surely those Christians who are condemned at the last day will be able to make no reply when the Judge reproaches them with their spiritual death, since they might so easily have preserved both life and health by feeding upon His Body given them for that intent. Unhappy men, He will say, why would ye die, when the fruit of life lay within your grasp?

**Y**OUR chief aim in communicating should be to advance, strengthen, and comfort yourself in the love of God; receive for love's sake what love alone can give. There is nothing in which the love of CHRIST is set forth more tenderly or more touchingly than in this Sacrament, by which He, so to say, annihilates Himself for us and takes upon Him the form of bread, in order to feed us and unite Himself closely to the bodies and souls of the faithful.

If men of the world ask why you communicate so often, tell them that it is in order that you may learn to love God, that you may be purified from your imperfections, delivered from your perplexities, comforted in your sorrows, strengthened in your weakness. Tell them that there are two classes of men who need frequent communion—those who are perfect, since surely they above all men should draw near to the source and fountain of all perfection, and the imperfect, in order that they may learn to be perfect; the strong that they lose not their strength, the weak that they may become strong; the sick in order to be healed, the healthy that they may not be sick; and that you who are imperfect, weak and diseased need constant intercourse with your Perfection, your Strength and your Physician. Tell them that those who are not encumbered with worldly business should take advantage of their leisure and communicate frequently; and those who, on the contrary, are pressed and harassed require it the more, for he who labours long and hard needs solid and abundant food. Tell them that you receive the Blessed Sacrament that you may learn to receive it rightly, for what we do but seldom we do ill. Therefore communicate as often as you have permission, and remember that as the hares amidst our snowy mountains grow white from living in the snow, so by perpetually worshipping and adoring beauty, goodness, and purity in this Divine Sacrament, you too will become beautiful, good and pure.\*

**F**EAR is a greater evil than the evil itself. O daughter of little faith, what do you fear? No, fear not; you walk on the sea, amid the winds and the waves, but it is with JESUS. What is there to fear? But if fear seizes you, cry loudly: "O LORD, save me." He will give you His Hand; clasp it tight, and go joyously on. In short, do not philosophize about your trouble, do not turn in upon yourself, go straight on. No, God could not lose you,

\* *Devout Life*, chapts. xx. xxi.

so long as you live in your resolution not to lose Him. Let the world turn upside down, let everything be in darkness, in smoke, in uproar—God is with us; and if God dwelleth in darkness, and on the Mount of Sinai, all smoking and covered with the thunders, with lightnings and noises, shall we not be well near Him?\*

**W**E are always wanting this and that; and, though we may have our sweet Jesus on our breast, we are not content; yet this is all we can desire. One thing is necessary for us, which is to be with Him.

Tell me, you know well that at the birth of our LORD the shepherds heard the angelic and divine hymns of those heavenly spirits—the Scripture says so, yet it is not said that our Lady and St Joseph, who were the closest to the Child, heard the voice of the angels, or saw that miraculous light; on the contrary, instead of hearing these angels sing they heard the Child weep, and saw, by a little light borrowed from some wretched lamp, the eyes of this Divine Child all filled with tears and faint under the rigour of the cold. Well, I ask you, in good sooth, would you not have chosen to have been in the stable, dark and filled with the cries of the little baby, rather than to be with the shepherds, thrilling with joy and delight, in the sweetness of this heavenly music, and the beauty of this admirable light.†

**O**UR LORD thinks of you and regards you with love; and not only of you, but of the least hair of your head; this is an article of faith, and we may not have the least doubt of it; but of course I know well you do not doubt of it; you only express thus the aridity, dryness and insensibility in which the lower part of your soul finds itself now. "Indeed the LORD is in this place, and I knew it not," said Jacob—that is, I did not perceive it, I had no feeling for it, it seemed not so to me. And you can have no doubt whether God regards you with love, for He regards lovingly the most horrible sinners in the

\* Letter to Mme de Chantal. † Letter to Mme de Chantal

world on the least true desire they have of conversion. And tell me, have you not the intention of being God's? Do you not want to serve Him faithfully? And who gives you this desire and this intention, if not Himself in His loving regard for you? The way is not to examine whether your heart pleases Him, but whether His Heart pleases you; for it is a Heart so gentle, so sweet, so condescending, so amorous for poor creatures, if only they acknowledge their misery; so gracious towards the miserable, so good to penitents! And who would not love this royal Heart, so paternally maternal towards us!

Our imperfections must not give us pleasure; indeed, we should say with the holy Apostle, "Unhappy man that I am, who shall deliver me from the body of this death?" But they must neither astonish us nor take away our courage; we must, indeed, draw from them submission, humility, and distrust of ourselves, but not discouragement, nor affliction of heart, and much less distrust of the love of God towards us. So God does not love our imperfections and venial sins, but He much loves us in spite of them. So, again, as the weakness and infirmity of the child displeases the mother, and still not only does she not cease to love it, but even loves it tenderly and with compassion, in the same way, though God does not love our imperfections and venial sins, He does not cease to love us tenderly; so that David had reason to say to our LORD, "Have mercy on me, O LORD, for I am weak." Well, now, that is enough; live joyous. Our LORD regards you, and regards you with love, and with as much more tenderness as you have infirmity. Never let your spirit voluntarily nourish thoughts contrary to this; and, when they come, do not regard them in themselves, turn your eyes from their iniquity, and turn them back towards God with a courageous humility, to speak to Him of His ineffable goodness with which He loves our failing, poor and abject human nature, in spite of its infirmities.\*

\* To a Superior of the Visitation.

**PART THE FIFTH  
PSALMS AND HYMNS TO THE BLESSED  
SACRAMENT**



## PSALM XXII

DOMINUS REGIT ME.

God's spiritual benefits to faithful souls.

A psalm of David.

**T**HE LORD ruleth me: and I shall want nothing: He hath set me in a place of pasture.

He hath brought me to the waters of refreshment: He hath converted my soul.

He hath led me on the paths of justice: for His own name's sake.

For though I should walk in the midst of the shadow of death, I fear no evils: for Thou art with me.

Thy rod and thy staff: they have comforted me.

Thou hast prepared a table before me: against them that afflict me.

Thou hast anointed my head with oil: and my cup which inebriateth *me*, how goodly it is!

And thy mercy will follow me: all the days of my life.

That I may dwell in the house of the LORD: unto length of days.

## PSALM XXIV

AD TE DOMINE, LEVAVI.

A prayer for grace, mercy and protection against our enemies.

**T**O Thee, O LORD, have I lifted up my soul. In Thee, O LORD, I put my trust; let me not be ashamed.

Neither let mine enemies laugh at me: for none that wait on Thee shall be confounded.

Let them all be confounded: that transgress without cause.

Show me thy ways, O LORD: and teach me thy paths.

Direct me in thy truth, and teach me: for Thou art God my SAVIOUR, and on Thee have I waited all the day long.

Call to remembrance, O LORD, thy compassion: and thy mercies which are of old.



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Remember Thou not the sins of my youth, and mine ignorances:

According to thy mercy remember Thou me: for thy goodness' sake, O LORD.

The LORD is sweet and righteous: therefore He will give a law to sinners in the way.

The meek will He guide in judgement: the gentle He will teach His ways.

All the ways of the LORD are mercy and truth: unto such as seek after His covenant and His testimonies.

For thy Name's sake, O LORD, Thou wilt pardon my sin: for it is great.

Who is the man that feareth the LORD? He hath appointed him a law in the way he hath chosen.

His soul shall dwell in good things: and his seed shall inherit the land.

The LORD is a support to them that fear Him: and His covenant that it may be manifest unto them.

Mine eyes are ever toward the LORD: for He shall pluck my feet out of the snare.

Look Thou upon me, and have mercy on me: for I am alone and poor.

The troubles of my heart are multiplied: deliver me out of my necessities.

Look upon my lowliness and my labour: and forgive me all my sins.

Consider all mine enemies, for they are multiplied: and have hated me with an unjust hatred.

Keep Thou my soul, and deliver me: I shall not be ashamed, for I have hoped in Thee.

The innocent and the upright have cleaved unto me: because I have waited on Thee.

Deliver Israel, O God: out of all his troubles.

## PSALM XXVI

## DOMINUS ILLUMINATIO.

David's faith and hope in God.

**T**HE LORD is my light and my salvation, whom shall I fear ?

The LORD is the protector of my life: of whom shall I be afraid ?

Whilst the wicked draw near against me: to eat my flesh.

Mine enemies that trouble me, have themselves been weakened: and have fallen.

If armies in camp should stand together against me: my heart shall not fear.

If battle should rise up against me: in this will I be confident.

One thing have I asked of the LORD, this will I seek after; that I may dwell in the house of the LORD all the days of my life.

That I may see the delight of the LORD: and may visit His temple.

For He hath hidden me in His tabernacle: in the day of evils, He hath protected me in the secret place of His tabernacle.

He hath set me up upon a rock: and now He hath lifted up my head above mine enemies.

I have gone round, and have offered up in His tabernacle a sacrifice of praise: I will sing and speak praise unto the LORD.

Hear, O LORD, my voice, with which I have cried unto Thee: have mercy on me, and hear me.

My heart hath said to Thee: My face hath sought Thee: thy face, O LORD, will I seek.

Hide not thy face from me: turn not in thy wrath from thy servant.

Be Thou my helper, forsake me not: neither despise me. O GOD my SAVIOUR.

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For my father and my mother have forsaken me: but the LORD hath taken me up.

Set me, O LORD, a law in thy way: and guide me in the right path, because of mine enemies.

Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me; and iniquity hath lied to itself.

I believe that I shall see the good things of the LORD: in the land of the living.

Wait on the LORD, do manfully, and let thy heart take courage: and wait thou on the LORD.

### PSALM XXXIII

#### BENEDICAM DOMINUM.

An exhortation to the praise and service of GOD.

**I** WILL praise the LORD at all times: His praise shall be always in my mouth.

My soul shall glory in the LORD: let the meek hear and rejoice.

O magnify the LORD with me: and let us extol His name together.

I sought the LORD, and He heard me: and He delivered me from all my troubles.

Come ye to Him and be enlightened: and your faces shall not be confounded.

This poor man cried, and the LORD heard him: and saved him out of all his troubles.

The angel of the LORD shall encamp round about them that fear Him: and shall deliver them.

O taste, and see that the LORD is sweet: blessed is the man that hopeth in Him.

Fear the LORD, all ye His saints: for there is no want to them that fear Him.

The rich have wanted, and have suffered hunger: but they that seek the LORD shall not be deprived of any good.

Come, ye children, hearken unto me: I will teach you the fear of the LORD.

Who is the man that desireth life: who loveth to see good days?

Keep thy tongue from evil: and thy lips from speaking guile.

Turn away from evil, and do good: seek peace and pursue it.

The eyes of the LORD are upon the just: and His ears *are open* unto their prayers.

But the countenance of the LORD is against them that do evil things: to cut off the remembrance of them from the earth.

The just cried, and the LORD heard them: and delivered them out of all their troubles.

The LORD is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

Many are the afflictions of the just: but the LORD will deliver them out of them all.

The LORD keepeth all their bones: not one of them shall be broken.

The death of the wicked is very evil: and they that hate the just shall be guilty.

The LORD will redeem the souls of His servants: and none of them that trust in Him shall offend.

## PSALM XLI

### QUEMADMODUM DESIDERAT.

The fervent desire of the just after God: hope in afflictions.

**A**S the hart panteth after the water-springs, so panteth my soul after Thee, O God.

My soul hath thirsted after the strong living God; when shall I come, and appear before the face of God?

My tears have been my bread day and night: whilst it is said to me daily, Where is thy God?

These things I remembered, and I poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even unto the house of God.

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With the voice of joy and praise: the noise of one feasting.

Why art thou sad, O my soul? and why dost thou disquiet me?

Hope thou in God, for I will yet praise Him: *who is* the salvation of my countenance, and my God.

My soul is troubled within myself: therefore will I remember Thee from the land of Jordan and Hermoniim, from the little hill.

Deep calleth on deep: at the noise of thy flood-gates.

All thy waves and thy billows: have passed over me.

In the daytime the LORD hath commanded His mercy: and a song to Him in the night.

With me *is* prayer to the God of my life: I will say unto God, Thou art my support.

Why hast Thou forgotten me: and why go I mourning whilst mine enemy afflicteth me?

Whilst my bones are broken: mine enemies who trouble me have reproached me.

Whilst they say to me day by day: Where is thy God?

Why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God, for I will yet praise Him: *who is* the salvation of my countenance, and my God

PSALM L

MISERERE.

The repentance and confession of David after his sin.

The fourth penitential psalm.

**H**AVE mercy upon me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity: and cleanse me from my sin.

For I acknowledge my iniquity, and my sin is always before me.

Against Thee only have I sinned, and done evil in thy sight: that Thou mayest be justified in thy words, and mayest overcome when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother conceive me.

For behold, Thou hast loved truth: the secret and hidden things of thy wisdom Thou hast made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

Turn away thy face from my sins: and blot out all my iniquities.

Create in me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy face, and take not thy HOLY SPIRIT from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted unto Thee.

Deliver me from sins of blood, O God, the God of my salvation: and my tongue shall extol thy justice.

Thou shalt open my lips, O Lord: and my mouth shall declare thy praise.

For if Thou hadst desired sacrifice, I would surely have given it: with burnt-offerings Thou wilt not be delighted.

A sacrifice unto God is a troubled spirit: a contrite and humble heart, O God, Thou wilt not despise.

Deal favourably, O Lord, in thy goodwill with Sion: that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations and wholeburnt-offerings: then shall they lay calves upon thine altar.

## PSALM LXXXIII

## QUAM DILECTA.

The soul aspireth after heaven: rejoicing in the mean time, in being in the communion of God's Church upon earth.

**H**OW lovely are thy tabernacles, O LORD of hosts! my soul longeth and fainteth for the courts of the LORD.

My heart and my flesh have rejoiced in the living God.

For the sparrow hath found her a house: and the turtle a nest for herself, where she may lay her young:

Even thine altars, O LORD of hosts: my King and my God.

Blessed are they that dwell in thy house, O LORD: they shall praise Thee for ever and ever.

Blessed is the man whose help is in Thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

For the lawgiver shall give a blessing: they shall go from strength to strength: the God of gods shall be seen in Sion.

O LORD God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our protector: and look upon the face of thy Christ.

For one day in thy courts: is better than a thousand.

I had rather be despised in the house of my God, than to dwell in the tents of sinners.

For God loveth mercy and truth: the LORD will give grace and glory.

For He will not withhold good things from them that walk in innocence; O LORD of hosts, blessed is the man that hopeth in Thee.

## PSALM LXXXV

## INCLINA, DOMINE.

A prayer for God's grace to assist us to the end.

**I**NCLINE thine ear, O LORD, and hear me: for I am needy and poor.

Preserve my soul, for I am holy: O my GOD, save thy servant, that trusteth in Thee.

Have mercy upon me, O LORD: for unto Thee have I cried all the day. Give joy to the soul of thy servant, for unto Thee, O LORD, have I lifted up my soul.

For Thou, O LORD, art sweet and mild: and plenteous in mercy unto all that call upon Thee.

Give ear, O LORD, unto my prayer: and attend to the voice of my petition.

I have called upon Thee in the day of my trouble: for Thou hast heard me.

Among the gods there is none like unto Thee, O LORD: and there is none *that can do works* like unto thy works.

All the nations whom Thou hast made shall come and worship before Thee, O LORD: and shall glorify thy name.

For Thou art great, and doest wondrous things: Thou art God alone.

Lead me, O LORD, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

I will praise Thee, O LORD my GOD, with my whole heart: and I will glorify thy name for ever.

For great is thy mercy toward me: and Thou hast delivered my soul out of the lower hell.

O GOD, the wicked are risen up against me; and the assembly of the mighty have sought after my soul: and they have not set Thee before their eyes.

And Thou, O LORD, *art* a God full of compassion, and merciful: long suffering, and of much mercy, and true.

O look upon me, and have mercy on me: give thy strength unto thy servant, and save the son of thine hand-maid.



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Show me a token for good: that they who hate me may see, and be confounded: because Thou, O LORD, hast helped me, and hast comforted me.

## PSALM XC QUI HABITAT.

The just man is secure under the protection of God.  
**H**E that dwelleth in the help of the Most High, shall abide under the protection of the God of heaven.

He shall say unto the LORD, Thou art my upholder, and my refuge: my God, in Him will I hope.

For He hath delivered me from the snare of the hunters: and from the sharp sword.

He shall overshadow thee with His shoulders: and under His wings shalt thou trust.

His truth shall compass thee with a shield: thou shalt not be afraid for the terror of the night;

For the arrow that flieth in the day; for the plague that walketh in the darkness: for the assault of the evil one in the noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But with thine eyes shalt thou behold: and shalt see the reward of the wicked.

For Thou, O LORD, art my hope: Thou hast made the Most High thy refuge.

There shall no evil approach unto thee: neither shall the scourge come nigh thy dwelling.

For He hath given His Angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee up; lest haply thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: the lion and the dragon shalt thou trample under foot.

Because he hath hoped in Me, I will deliver him: I will protect him, because he hath known My name.

He shall cry unto Me, and I will hear him: I am with him in trouble: I will deliver him, and I will glorify him.

I will fill him with length of days: and will show him My salvation.

## PSALM CII

## BENEDIC, ANIMA.

Thanksgiving to God for His mercies.

**B**LESS the LORD, O my soul: and let all that is within me bless His holy name.

Bless the LORD, O my soul: and forget not all His benefits.

Who forgiveth thee all thine iniquities: who healeth all thine infirmities.

Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

The LORD doth mercies and judgment: for all that suffer wrong.

He hath made His ways known unto Moses: His will unto the children of Israel.

The LORD is full of compassion and mercy: long suffering and plenteous in mercy.

He will not always be angry: neither will He threaten for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth: so hath He strengthened His mercy toward them that fear Him.

As far as the east is from the west: so far hath He removed our iniquities from us.

As a father hath pity upon his children, so hath the LORD pity upon them that fear Him: for He knoweth whereof we are made.

He remembereth that we are but dust: man's days are as the grass, as the flower of the field so shall he flourish.

190 PSALMS OF THE BLESSED SACRAMENT

For the wind shall pass over it, and it shall not be: and one shall know its place no more.

But the mercy of the LORD is from everlasting to everlasting: upon them that fear Him;

And His justice upon children's children: unto such as keep His covenant;

And are mindful of His commandments: to do them.

The LORD hath prepared His throne in heaven: and His kingdom shall rule over all.

Bless the LORD, all ye His angels: ye that are mighty in strength, and fulfil His commandments, hearkening to the voice of His words.

Bless the LORD, all ye His hosts: ye ministers of His that do His will.

Bless the LORD, all ye His works: in every place of His dominion bless the LORD, O my soul.

PSALM CXX

LEVAVI OCULOS.

God is the keeper of His servants.

**I** HAVE lifted up mine eyes unto the hills: from whence my help shall come.

My help is from the LORD: who hath made heaven and earth.

Let Him not suffer thy foot to be moved: neither let Him slumber that keepeth thee.

Behold, He that keepeth Israel: shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy defence upon thy right hand.

The sun shall not burn thee by day: nor the moon by night.

The LORD preserveth thee from all evil: may the LORD preserve thy soul.

May the LORD preserve thy coming in and thy going out: from this time forth for evermore.

## PSALM CXXIX

## DE PROFUNDIS.

A prayer of a sinner, trusting in the mercies of God.

The sixth penitential psalm.

**O**UT of the depths have I cried unto Thee, O LORD:  
LORD, hear my voice.

O let thine ears consider well: the voice of my supplication.

If Thou, O LORD, wilt mark iniquities: LORD, who shall abide it?

For with Thee there is merciful forgiveness: and because of thy law, I have waited for Thee, O LORD.

My soul hath waited on His word: my soul hath hoped in the LORD.

From the morning watch even until night: let Israel hope in the LORD.

For with the LORD there is mercy; and with Him is plenteous redemption.

And He shall redeem Israel: from all his iniquities.

## HYMNS TO THE BLESSED SACRAMENT

## PANGE LINGUA

**P**ANGE lingua gloriosi  
Corporis mysterium,  
Sanguisque pretiosi,  
Quem in mundi pretium,  
Fructus ventris generosi,  
Rex effudit gentium.

**N**OW, my tongue, the  
mystery telling  
Of the glorious Body sing,  
And the Blood, all price ex-  
celling,  
Which the Gentiles' LORD  
and King,  
In a Virgin's womb once  
dwelling,  
Shed for this world's ran-  
soming.

192 HYMNS TO THE BLESSED SACRAMENT

Nobis datus, nobis natus,  
Ex intacta Virgine,  
Et in mundo conversatus,  
Sparso verbi semine,  
Sui moras incolatus,  
Miro clausit ordine.

Given for us, and condes-  
cending  
To be born for us below,  
He with men in converse  
blending  
Dwelt the seed of truth to  
sow,  
Till He closed with won-  
drous ending  
His most patient life of woe.

In supremæ nocte cœnæ,  
Recumbens cum fratribus,  
Observata lege plene,  
Cibis in legalibus,  
Cibum turbæ duodenæ,  
Se dat suis manibus.

That last night at supper  
lying,  
'Mid the twelve His chosen  
band,  
Jesus, with the law comply-  
ing,  
Keeps the Feast its rites de-  
mand;  
Then more precious food  
supplying,  
Gives Himself with His own  
hand.

Verbum caro panem ver-  
um,  
Verbo carnem efficit;  
Fitque sanguis CHRISTI me-  
rum,  
Et si sensus deficit:  
Ad firmandum cor since-  
rum  
Sola fides sufficit.

Word-made-Flesh true bread  
He maketh  
By His Word His Flesh to be,  
Wine His Blood; which who-  
so taketh  
Must from carnal thoughts  
be free;  
Faith alone, though sight  
forsaketh,  
Shows true hearts the Mys-  
tery.

# ADORO TE DEVOTE

193

Tantum ergo Sacramen-  
tum,  
Veneremur cernui;  
Et antiquum documentum  
Novo cedat ritui:  
Præstet fides supplemen-  
tum  
Sensuum defectui.

Therefore we, before Him  
bending,  
This great Sacrament re-  
vere;  
Types and shadows have  
their ending,  
For the newer Rite is here;  
Faith, our outward sense be-  
friending,  
Makes our inward vision  
clear.

GENTORI, GENITOQUE  
Laus et jubilatio,  
Salus, honor, virtus quoque  
Sit et benedictio:  
Procedenti ab utroque,  
Compar sit laudatio.  
Amen.

Glory let us give and bless-  
ing,  
To the FATHER and the  
SON,  
Honour, might, and praise  
addressing,  
While eternal ages run;  
Ever too, His love confes-  
sing,  
Who from Both, with Both  
is One.  
Amen.

# ADORO TE DEVOTE

**A**DORO te devote, la-  
tens DEITAS,  
Quæ sub his figuris vere  
latitas;  
Tibi se cor meum totum  
subjicit,  
Quia te contemplans totum  
deficit.

**T**HEE, hidden God! de-  
voutly I revere,  
Most truly hidden in the  
symbols here;  
Profoundly I adore on low-  
bent knee,  
My soul is faint while con-  
templating Thee.

o

194 HYMNS TO THE BLESSED SACRAMENT

Visus, tactus, gustus, in te	The sight, the touch, the
fallitur,	taste, these all deceive,
Sed auditu solo tuto cre-	The hearing only I secure
ditur.	believe;
Credo quidquid dixit DEI	Firmly I hold the word of
FILIUS:	God my LORD,
Nil hoc Veritatis verbo	No truer word can be than
verius.	Truth's own Word.

In cruce latebat sola DEI-	The GODHEAD on the Cross
TAS,	was hid that day,
At hic latet simul et	But here the Manhood, too,
Humanitas:	is hid away;
Ambo tamen credens atque	Yet I in both believe, and
confitens,	both profess:
Peto quod petivit latro	The Good Thief's prayer is
pœnitens.	mine; my faith not less.

Plagas, sicut Thomas, non	The wounds which Thomas
intueor,	saw, I do not see,
DEUM tamen meum te con-	Yet I confess Thee very God
fiteor,	to be:
Fac me tibi semper magis	Teach me by Faith ever-
credere,	more to know,
In te spem habere, te dili-	And ever in thy Hope and
gere.	Love to grow.

O memoriale mortis Do-	O sweet Memorial of my
mini!	SAVIOUR dead!
Panis vivus, vitam præstans	O ever Living, and Life-
homini!	giving Bread!
Præsta meæ menti de te	Grant that my soul on Thee
vivere,	may always live,
Et te illi semper dulce sa-	And taste the sweetness it is
pere.	thine to give.

VERBUM SUPERNUM PRODIENS 195

Pie Pelicane, JESU Do-	O loving Pelican! JESUS, my
MINE,	God!
Me immundum munda	Cleanse me, unclean, with
tuo sanguine,	thy all-saving Blood,
Cujus una stilla salvum	One only drop of which the
facere	world can lave,
Totum mundum quit ab	And every soul from every
omni scelere.	sin can save.

JESU, quem velatum nunc	JESUS! whom, veiled, I now
aspicio,	so dimly see,
Oro, fiat illud, quod tam	Quench, quick, the thirst
sitio,	with which I thirst for Thee;
Ut, te revelata cernens	Lift up the veil that hides
facie,	thy face from sight,
Visu sim beatus tuæ	And let thy glory be my
gloriæ. Amen.	soul's delight! Amen.

W. H. E.

*When this hymn is sung, the following lines usually  
occur after each verse:*

<b>A</b> VE JESU, Pastor fide-	<b>J</b> ESUS, Eternal Shepherd,
lium:	hear our cry:
Adauge fidem omnium in	Increase the faith of all whose
te credentium.	souls on Thee rely.

VERBUM SUPERNUM PRODIENS.

<b>V</b> ERBUM supernum	<b>T</b> HE Word descending
prodiens,	from above,
Nec PATRIS linquens de-	Though with the FATHER
xteram,	still on high,
Ad opus suum exiens,	Went forth upon His work of
Venit ad vitæ vesperam.	love,
	And soon to life's last eve
	drew nigh.



# 196 HYMNS TO THE BLESSED SACRAMENT

In mortem a discipulo  
Suis tradendus æmulis,  
Prius in vitæ ferculo  
Se tradidit discipulis.

He shortly to a death accurs'd  
By a disciple shall be given;  
But, to His twelve disciples,  
first  
He gives Himself, the Bread  
from heaven.

Quibus sub bina specie  
Carnem dedit et sanguinem,  
Ut duplicis substantiæ  
Totum cibaret hominem.

Himself in either kind He gave  
He gave His Flesh, He gave His Blood;  
Of flesh and blood all men are made;  
And He of man would be the food.

Se nascens dedit socium,  
Convalescens in edulium,  
Se moriens in pretium,  
Se regnans dat in præmium.

At birth, our brother He became;  
At board, Himself as food He gives;  
To ransom us He died in shame;  
As our reward, in bliss He lives.

O salutaris Hostia,  
Quæ cœli pandis ostium:  
Bella premunt hostilia,  
Da robur. fer auxilium.

O saving Victim! opening wide  
The gate of heav'n to man below!  
Our foes press on from every side;  
Thine aid supply, thy strength bestow.

# AVE VERUM CORPUS

197

Uni trinoque DOMINO  
Sit sempiterna gloria,  
Qui vitam sine termino  
Nobis donet in patria.  
Amen.

To thy great Name be endless praise,  
Immortal GODHEAD, One in Three!  
Oh, grant us endless length of days,  
In our true native land, with Thee!

# AVE VERUM CORPUS

**A**VE verum Corpus,  
natum  
Ex Maria virgine,  
Vere passum, immolatum,  
In cruce pro homine,

**H**AIL to Thee! true  
Body, sprung  
From the Virgin Mary's  
womb!  
The same that on the Cross  
was hung,  
And bore for man the bitter  
doom!

Cujus latus perforatum  
Vero fluxit sanguine.  
Esto nobis prægustatum  
Mortis in examine.

Thou, whose side was pierc'd,  
and flow'd  
Both with water and with  
blood;  
Suffer us to taste of Thee,  
In our life's last agony.

O clemens, O pie,  
O dulcis JESU, Fili Mariæ.

O kind, O loving One!  
O sweet JESU, Mary's Son.

## LAUDA SION SALVATOREM

**L**AUDA Sion, Salvato-  
rem

Lauda Ducem et Pastorem,  
In hymnis et canticis.

Quantum potes, tantum  
aude,

Quia major omni laude,  
Nec laudare sufficis.

Laudis thema specialis,  
Panis vivus et vitalis  
Hodie proponitur,  
Quem in sacræ mensa  
cœnæ,  
Turbæ fratrum duodenæ  
Datum non ambigitur.

Sit laus plena, sit sonora,  
Sit jucunda, sit decora  
Mentis jubilatio.  
Dies enim solemnus agitur,  
In qua mensæ prima re-  
colitur  
Hujus institutio.

**L**AUD, O Sion, thy Sal-  
vation,

Laud, with hymns of exulta-  
tion,

CHRIST, thy King and Shep-  
herd true;

Bring Him all the praise thou  
knowest;

He is more than thou be-  
stowest;

Never canst thou reach His  
due.

Special theme for glad  
thanksgiving

Is the Living and Life-giving  
Bread, to-day before thee  
set;

From His hands of old par-  
taken,

As we know by faith un-  
shaken,

Where the twelve at supper  
met.

Full and clear ring out thy  
chanting,

Joy nor sweetest grace be  
wanting,

From thy heart let praises  
burst:

For to-day the Feast is  
holden

When the Institution olden  
Of that supper is rehearsed.

In hac mensa novi Regis,  
Novum Pascha novæ legis,  
Phase vetus terminat.  
Vetustatem novitas,  
Umbram fugat veritas,  
Noctem lux eliminat.

Here the new law's new obla-  
tion,  
By the new King's revela-  
tion,  
Ends the form of ancient  
rite;  
Now the New the old ef-  
faces,  
Truth away the shadow  
chases,  
Light dispels the gloom of  
night.

Quod in cœna CHRISTUS  
gessit,  
Faciendum hoc expressit  
In sui memoriam.  
Docti sacris institutis,  
Panem, vinum in salutis  
Consecramus hostiam.

What He did, at supper  
seated,  
CHRIST ordained to be re-  
peated,  
His Memorial ne'er to cease;  
And His rule for guidance  
taking,  
Bread and Wine we hallow,  
making  
Thus our Sacrifice of peace.

Dogma datur Christianis,  
Quod in carnem transit  
panis,  
Et vinum in sanguinem.  
Quod non capis, quod non  
vides,  
Animosa firmat fides,  
Præter rerum ordinem.

Wondrous truth by Christ-  
ians learnèd,  
Bread into His flesh is turn-  
èd,  
Into precious Blood the  
Wine.  
Sight hath failed, nor thought  
conceiveth  
But a dauntless faith be-  
lieveth,  
Resting on a Power Divine.

200 HYMNS TO THE BLESSED SACRAMENT

Sub diversis speciebus,  
Signis tantum, et non re-  
bus,  
Latent res eximiæ.  
Caro cibus, sanguis potus;  
Manet tamen CHRISTUS  
totus  
Sub utraque specie.

Here beneath these signs are  
hidden  
Priceless things, to sense for-  
bidden: [see;  
Signs, not things, are all we  
Flesh from bread, and Blood  
from wine,  
Yet is CHRIST in either sign,  
All entire confess'd to be.

A sumente non concisus,  
Non confractus, non divi-  
sus;  
Integer accipitur.  
Sumit unus, sumunt mille:  
Quantum isti, tantum ille:  
Nec sumptus consumitur.

Whoso of this Food par-  
taketh  
Rendeth not the LORD, nor  
breaketh; [taste;  
CHRIST is whole to all that  
Thousands are, as one, re-  
ceivers; [lievers,  
One, as thousands of be-  
Eat of Him who cannot  
waste.

Sumunt boni, sumunt  
mali  
Sorte tamen inæquali,  
Vitæ, vel interitus.  
Mors est malis, vita bonis  
Vide paris sumptionis  
Quam sit dispar exitus.

Bad and good the Feast are  
sharing:  
O what diverse dooms pre-  
paring,  
Endless death or endless life!  
Life to these, to those dam-  
nation:  
See how like participation  
Is with unlike issues rife.

Fracto demum Sacramen-  
to,  
Ne vacilles, sed memento,  
Tantum esse sub fragmen-  
to,  
Quantum toto tegitur.

When the Sacrament is  
broken,  
Doubt not, but believe 'tis  
spoken,  
That each severed outward  
token

Nulla rei fit scissura:	Doth the very Whole con-
Signi tantum fit fractura:	tain:
Qua nec status, nec statura	Naught the precious Gift
Signati minuitur.	divideth, [tideth,
	Breaking but the sign be-
	JESUS still the same abideth,
	Still unbroken doth remain.

Ecce panis angelorum	Lo, the Angels' Food is given
Factus cibus viatorum:	To the pilgrim who hath
Vere panis filiorum	striven;
Non mittendus canibus.	See the children's Bread
In figuris præsignatur,	from Heaven
Cum Isaac immolatur:	Which on dogs may ne'er be
Agnus Paschæ deputatur,	spent: [filling,
Datur Manna patribus.	Truth the ancient types ful-
	Isaac bound a victim willing;
	Paschal Lamb its life-blood
	spilling:
	Manna to the Fathers sent.

Bone Pastor, Panis vere,	Very Bread, Good Shepherd,
JESU nostri miserere;	tend us,
Tu nos pasce, nos tuere:	JESU, of thy love befriend us;
Tu nos bona fac videre	Thou refresh us, Thou de-
In terra viventium.	fend us, [us
Tu qui cuncta scis et vales,	Thine eternal goodness send
Qui nos pascis hic mortales:	In the land of life to see:
Tuos ibi commensales,	Thou who all things canst
Coheredes et sodales,	and knowest, [stowest,
Fac sanctorum civium.	Who on earth such Food be-
Amen.	Grant us with thy saints,
	though lowest,
	Where the Heavenly Feast
	Thou showest,
	Fellow-heirs and guests to be.
	Amen.

## ANIMA CHRISTI

**A**NIMA CHRISTI, sanctifica me,  
 Corpus CHRISTI, salva me.  
 Sanguis CHRISTI, inebria me.  
 Aqua lateris CHRISTI, lava me. [me.  
 Passio CHRISTI, conforta  
 O bone JESU, exaudi me.  
 Intra tua vulnera absconde me. [te.  
 Ne permittas me separari a  
 Ab hoste maligno defende me. [me.  
 In hora mortis meæ voca  
 Et jube me venire ad te,  
 Ut cum sanctis tuis laudem te,  
 In sæcula sæculorum.  
 Amen.

**S**OUL of CHRIST, sanctify me!  
 Body of CHRIST, save me!  
 Blood of CHRIST, inebriate me!  
 Water from the side of CHRIST, wash me! [me!  
 Passion of CHRIST, strengthen  
 O Good JESU, hear me!  
 Within thy Wounds hide me! [from Thee!  
 Suffer me not to be separated  
 From the malicious enemy defend me! [me,  
 In the hour of my death, call  
 And bid me come to Thee;  
 That with thy saints I may praise Thee  
 For ever and ever.  
 Amen.

## HYMN OF ST FRANCIS XAVIER

**O** DEUS, ego amo te!  
 Nec amo te ut salves me,  
 Aut quia non amantes te  
 Æterno punis igne.

**M**Y God, I love Thee,  
 Not because  
 I hope for heaven thereby;  
 Nor because those who love  
 Thee not  
 Must burn eternally.

Tu, Tu, mi JESU, totum me  
 Amplexus es in cruce,  
 Tulisti clavos, lanceam,  
 Multamque ignominiam,

Thou, O my JESUS, Thou didst me  
 Upon the Cross embrace;  
 For me didst bear the nails  
 and spear,  
 And manifold disgrace.

## HYMN OF PRINCE HOHENLOHE 203

Innumeros dolores, Sudores et angores, Et mortem, et hæc propter me, Ac pro me peccatore!	And griefs and torments numberless And sweat of agony; E'en death itself—and all for one Who was thy enemy!
---	--

Cur igitur non amem te, O JESU amantissime! Non ut in cælo salves me, Aut ne æternum damnes me,  Nec præmii ullius spe. Sed sicut tu amasti me, Sic amo et amabo te: Solum quia Rex meus es, Et solum quia Deus es.	Then why, O blessed JESUS CHRIST, Should I not love Thee well? Not for the sake of winning Heaven Nor of escaping Hell; Not with the hope of gaining aught Or seeking a reward, But as Thyself hast loved me, O ever-loving LORD! E'en so I love Thee and will love And in Thy praise will sing, Solely because Thou art my God And my Eternal King.
---	--

## HYMN OF PRINCE HOHENLOHE

<b>A</b> D quem diu suspira- vi, JESUM tandem habeo: Hunc amplector quem op- tavi, Quem optavi teneo. Omnes meæ exultate, Facultates animæ; Exultate, triumphate, Et ingressu plaudite.	<b>J</b> ESUS, long my soul's de- sired, Now at length possessed, Close my loving heart en- folds Thee, Thou its cherished guest. May each faculty within me Glad Hosannas sing, Homage for the gracious visit Of my LORD and King.
--	--



204 HYMNS TO THE BLESSED SACRAMENT

Tristis eram et abjectus,  
 Eram sine gaudio,  
 Quia aberat dilectus,  
 Quem prae cunctis diligo;  
 Sed ut venit et intravit  
 Animæ tugurium,  
 O! quam dulce permeavit  
 Meum cor solatium;

Sad I was and weary hearted,  
 Joyless life did seem,  
 For I had Him not whose  
 presence  
 Is my joy supreme.  
 When He stepped upon the  
 threshold  
 Of my longing heart,  
 Oh what solace to its sad-  
 ness  
 Did He not impart!

Non sic terras umbris te-  
 ctas  
 Gratus sol illuminat,  
 Non sic æstibus dejectas  
 Nimbus herbas recreat,  
 Sicut animam languentem  
 Refocillat DOMINUS,  
 Hanc tristantem et tor-  
 pentem  
 Novis donat viribus.

Not such brightness bring-  
 eth morning  
 To the nightbound earth,  
 Not such freshness, showers  
 waking  
 Flowers to new birth,  
 As the life, the warmth, the  
 sunlight  
 Jesus brings to me,  
 All renewing and refresh-  
 ing  
 With His charity.

Felix dies, felix hora,  
 Qua me, JESU, visitas,  
 Pulchra nimis et decora  
 Lux ad me qua properas;  
 Qui te tenet habet satis,  
 Quia qui te possidet,  
 Uberem felicitatis  
 Veræ fontem obtinet.

Blest the day, the hour  
 thrice blest  
 When Thou comest, LORD;  
 Fair beyond all earthly  
 beauty  
 Is thy light adored:  
 He who holds Thee wants  
 for nothing  
 Since He hath in Thee  
 Fount and source of joy pe-  
 rennial,  
 Treasure full and free.

# HYMN OF PRINCE HOHENLOHE 205

Quis non tuam admiretur  
Bonitatem, DOMINE,  
Si quod facis meditetur  
Serio examine?  
Ad te ruo, ad me ruis,  
Et me sinis protinus  
Immiscere meos tuis  
Amplexus amplexibus.

Who is there that thy great  
bounty  
Doth not awe and thrill?  
Wonder at thy gracious  
mercy  
Every mind must fill!  
Thou, great God, to me de-  
scendest,  
I to Thee arise.  
Thy poor servant Thou  
embracest;  
Lost in Thee he lies.

Nihil eram, me creasti  
Ex obscuro nihilo,  
Divinæque me donasti  
Rationis radio;  
Pro me nasci voluisti  
In deserto stabulo,  
Et finire morte tristi  
Vitam in patibulo.

I was nothing; Thou didst  
draw me  
From oblivion dark,  
And my mind Thou didst  
illumine  
With divinest spark.  
Thou wast born for me an  
infant  
In a stable poor,  
Dying on the Cross in an-  
guish  
Didst all pain endure.

Præter dona quibus ditas  
Me diebus singulis,  
Dapes hodie mellitas  
Datis addis gratiis;  
O voluptas cordis mei,  
JESU dilectissime!  
In me regna, FILI DEI,  
Regna, regna, libere!

And still every hour bringeth  
Fresh proofs of thy care,  
And to-day Thyself Thou  
givest,  
Gift beyond compare!  
Oh! my soul's delight, my  
JESUS!  
Welcome o'er and o'er!  
Reign, oh! freely reign with-  
in me  
King for evermore!

206 HYMNS TO THE BLESSED SACRAMENT

In me proprium amorem  
 Tam potenter eneces,  
 Ut te amem et adorem  
 Solum, sicut dignus es.  
 In me tolle quod est puris  
 Grave tuis oculis,  
 Ut sic arctius venturis  
 Tibi jungar sæculis.

May self-love no more be  
 master  
 But give way to Thee;  
 May'st Thou rule, be loved,  
 be honoured  
 Everlastingly.  
 Root out from my heart  
 whatever  
 Pleases not thy sight;  
 Make me thine, all thine,  
 Thine only,  
 Shining pure and bright.

Oriente sole mane,  
 Occidente vespera,  
 Bone JESU, mecum mane,  
 Mecum semper habita;  
 Nil a te, nec mors, nec  
 vita,  
 Nil a te me separet,  
 Unio sit infinita  
 Quam vis nulla terminet.

Stay, with me, oh! stay, my  
 JESUS,  
 From the morning light,  
 Stay with me till twilight  
 shadows  
 Deepen into night:  
 Stay with me from life's  
 bright morning  
 Till her shaded eve,  
 Friend, and King, and Mas-  
 ter, JESUS,  
 All my love receive.

Canam donec respirabo  
 Gratiarum cantica,  
 Millies hæc iterabo  
 In cælesti patria.  
 Quando te, remoto velo,  
 Sicut es aspiciam,  
 Et cum Angelis in cælo  
 In æternum diligam.  
 Amen.

Whilst a breath of life re-  
 maineth  
 I thy praise will sing,  
 Waiting for the open vision  
 Of thy Face, my King!  
 Then the veil withdrawn,  
 what raptures!  
 When my LORD I see,  
 Love and honour with the  
 Angels  
 For eternity. Amen.

## JESU, DULCIS MEMORIA

**J**ESU, dulcis memoria,  
 Dans vera cordi gaudia:  
 Sed super mel et omnia  
 Ejus dulcis præsentia.

**S**WEET JESUS, sweetest  
 Memory,  
 Pure joy of heart to them  
 that see,  
 But more than all the world  
 to me  
 Within thy presence sweet to  
 be.

Nil canitur suavius,  
 Nil auditur jucundius  
 Nil cogitatur dulcius  
 Quam JESUS DEI FILIUS.

No more entrancing song is  
 heard,  
 No truer strain of harp is  
 stirred,  
 Thought cannot think a  
 sweeter word  
 Than JESU's name, my God,  
 my LORD.

JESU, spes pœnitentibus,  
 Quam pius es petentibus,  
 Quam bonus te quærenti-  
 bus,  
 Sed quid invenientibus?

JESUS, the hope of hopeless  
 hind,  
 How good to them that  
 wander blind,  
 To them that seek how  
 loving-kind,  
 But what art Thou to them  
 that find!

JESU, dulcedo cordium!  
 Fons vivus, lumen men-  
 tium,  
 Excedens omne gaudium  
 Et omne desiderium.

JESUS, the fond heart's fond  
 delight;  
 JESUS, the sunshine gleaming  
 bright,  
 Fountain of life, fountain of  
 light,  
 More than the world within  
 my sight.

## 208 HYMNS TO THE BLESSED SACRAMENT

Nec lingua valet dicere,  
Nec litera exprimere,  
Expertus potest credere  
Quid sit JESUM diligere.

Thy worth no tongue can  
dare portray, [convey,  
No word can all the truth  
Who knows believes, but cannot say [day.  
Thy love's transcending holi-

JESUM quæram in lectulo,  
Clauso cordis cubiculo;  
Privatim et in publico  
Quæram amore sedulo.

JESUS to find shall be my care  
Deep in my heart, for He is  
there;  
At home, abroad, in storm  
and fair  
My love shall seek Him  
everywhere.

Cum Maria diluculo  
JESUM quæram in tumulo,  
Clamore cordis querulo  
Mente quæram non oculo.

With Mary through the  
morning gloom  
I seek my JESUS at the tomb;  
With heart-cry wailing at its  
doom  
Of loneliness, I bid Him  
come.

Tumbam profundam fletibus  
Locum replens gemitibus;  
JESU provolvar pedibus,  
Strictis hærens amplexibus.

My tears shall all the ground  
bedew,  
My groaning spread the garden  
through;  
At JESU's feet, my treasure  
true,  
My heart shall all its love re-  
new.

JESU, rex admirabilis,  
Et triumphator nobilis,  
Dulcedo ineffabilis,  
Totus desiderabilis.

JESUS, my admirable King,  
Victor beyond all hallowing,  
Sweetness beyond all utter-  
ing, [thing.  
My one desire, my every-

# JESU, DULCIS MEMORIA

209

Mane nobiscum, DOMINE, JESUS, my LORD, beside us  
 Et nos illustra lumine, stay,  
 Pulsa mentis caligine, Shed down thy light upon  
 Mundum replens dulcedine. our way.

Dispel the darkness from our  
 day,  
 Spread o'er the world thy  
 soothing sway.

Quando cor nostrum visi-  
 tas,  
 Tunc lucet ei veritas,  
 Mundi vilesceat vanitas,  
 Et intus fervet caritas.

Whene'er our hearts Thou  
 deign'st to bless,  
 Then glints the truth 'neath  
 thy caress,  
 Then palls all this world's  
 emptiness,  
 O'erflows sweet charity's ex-  
 cess.

Amor JESU dulcissimus,  
 Et vere suavissimus,  
 Plus millies gratissimus,  
 Quam dicere sufficimus.

O love of JESUS, love most  
 sweet,  
 Love, life to hearts with  
 Thee that beat,  
 Love, all-consuming in thy  
 heat,  
 Love, beyond every love  
 complete.

Hoc probat ejus Passio,  
 Hoc sanguinis effusio,  
 Per quam nobis redemptio  
 Datur et DEI visio.

Proof is His death upon the  
 wood,  
 Proof the outpouring of His  
 blood,  
 Proof is the giving all He  
 could  
 To win us back the FATHER-  
 HOOD.

P

210 HYMNS TO THE BLESSED SACRAMENT

JESUM omnes agnoscite,  
Amorem ejus poscite,  
JESUM ardentè quærite,  
Quærendo inardescite.

JESUS, let every voice ac-  
claim,  
His love demand, revere His  
name;  
Seek Him with longing  
nought can tame,  
JESUS alone our end, our aim.

Sic amantem diligite,  
Amoris vicem reddite,  
In hunc odorem currite,  
Et vota votis reddite.

So love Him, loving in re-  
turn,  
Give Him the love He loves  
to earn,  
His binding fascination learn,  
He burns with love, with  
love we burn.

JESU, auctor clementiæ,  
Totius spes lætitiæ,  
Dulcoris fons et gratiæ,  
Veræ cordis deliciæ.

JESUS, through whom we  
mercy win, [begin,  
In whom all truest joys  
Sweet source of grace, sure  
death of sin,  
Peace unalloyed the heart  
within.

JESU mi bone, sentiam  
Amoris tui copiam,  
Da mihi per præsentiam  
Tuam videre gloriam.

JESUS, my loved one, let me  
feel [appeal.  
The impress deep of thine  
By thy sweet presence me  
aneal, [me steal.  
My heart, my senses from

Cum digne loqui nequeam  
De te, tamen non sileam:  
Amor facit ut audeam,  
Cum de te solum gaudeam.

Though my weak words are  
waste as air, [bear;  
Silence my fulness will not  
Love bids me evermore to  
dare,  
My only joy, my only care.

Tua, JESU, dilectio,  
Grata mentis refectio,  
Replens sine fastidio,  
Dans famem desiderio.

JESUS, refreshment o'er and  
o'er, [fore,  
Food every other food be-  
Sating the soul from out thy  
store, [more.  
Yet making hunger ever-

Qui te gustant, esuriunt;  
Qui bibunt, adhuc sitiunt;  
Desiderare nesciunt  
Nisi JESUM quem diligunt.

Who taste Thee crave for  
Thee again,  
Who drink Thee thirst with  
aching pain,  
One lingering clamour is  
their strain,  
JESUS their love its one re-  
frain.

Quem tuus amor ebriat,  
Novit quid JESUS sapiat:  
Quam felix est quem satiat:  
Non est ultra quod capiat.

The soul with Thee ine-  
briate  
Knows the sweet thralldom of  
its state:  
No other love can fascinate,  
No other satisfaction sate.

JESU, decus angelicum,  
In aure dulce canticum,  
In ore mel mirificum,  
In corde nectar cœlicum.

JESUS, the pride of angel  
throng, [est song,  
To men on earth the sweet-  
All pure delights to Thee be-  
long, [strong.  
Unfailing nectar to the

Desidero te millies,  
Mi JESU, quando venies ?  
Me lætum quando facies ?  
Me de te quando saties ?

LORD, I do need Thee, Thee  
alone;  
Come that my longing may  
be done.  
When shall my grief be over-  
thrown ? [my own ?  
When shall I hold Thee for



## 212 HYMNS TO THE BLESSED SACRAMENT

Amor tuus continuus,  
Mihi languor assiduus,  
Mihi fructus mellifluus  
Est et vitæ perpetuus.

My love for Thee can never  
rest; [quest,  
Unending is my earnest  
Thou only art my longed-for  
guest; [est.  
My fruit of life, my worthi-

JESU, summa benignitas,  
Mihi cordis jucunditas,  
Incomprehensa bonitas,  
Tua me stringat caritas.

JESUS, immensity benign,  
Delight the heart ne'er dared  
divine,  
Goodness beyond compare is  
thine, mine.  
Then keep this little heart of

Bonum mihi diligere  
JESUM, nil ultra quærere,  
Mihi prorsus deficere,  
Ut illi queam vivere.

'Tis good to love Thee, O  
my own,  
JESUS, to seek no other one;  
To fling my life before Thee  
prone,  
So may I live for Thee alone.

O JESU, mi dulcissime,  
Spes suspirantis animæ,  
Te quærunt piæ lacrimæ,  
Te clamor mentis intimæ.

O JESUS mine, my sweetest  
goal,  
Hope of the ever-sighing  
soul,  
My tears run down beyond  
control,  
My cries ring out from pole  
to pole.

Quocumque loco fuero,  
Meum JESUM desidero;  
Quam lætus, cum invenero!  
Quam felix, cum tenuero!

Whate'er my lot may chance  
to be  
I would my JESUS bide with  
me;  
What gladness but His face  
to see!  
To hold Him what felicity!

Tunc amplexus, tunc oscula	Then the embrace, then the caress,
Quæ vincunt mellis pocula,	Exceeding every happiness,
Tunc felix CHRISTI copula;	No worthier union man can
Sed in his parva morula.	bless, [thine excess!
	Yea, LORD, then what is

Jam quod quæsi, video:	What I had longed for, I be-
Quod concupivi, teneo:	hold, [enfold;
Amore JESU langueo,	What I had sought my arms
Et corde totus ardeo.	My love yearns to Him un-
	controlled, [is bold.
	In His strong love mine own

JESUS cum sic diligitur,	When with His love the heart
Hic amor non exstinguitur;	is filled, [stilled;
Non tepescit, nec moritur;	Unconquered it is never
Plus crescit, et accenditur.	It wearies not, it is not killed,
	But ever more and more is
	thrilled.

Hic amor ardet jugiter,	Leaps up its flame for ever
Dulcescit mirabiliter,	bright;
Sapit delectabiliter,	Soothing all sorrow in the
Delectat et feliciter.	night;
	Guides every faltering step
	aright;
	Increases ever in delight.

Hic amor missus cælitus	Love born in heaven, to
Hæret mihi medullitus,	earth bestowed,
Mentem incendit penitus,	Deep in my heart hath
Hoc delectatur spiritus.	found abode,
	O'er all my soul it hath o'er-
	flowed;
	Welcome the burden, light
	the load.

## 214 HYMNS TO THE BLESSED SACRAMENT

O beatum incendium,  
Et ardens desiderium!  
O dulce refrigerium,  
Amare DEI FILIUM!

O blessed, ever-saving fire,  
O ever-yearning fond desire!  
What more can soul of man  
require [aspire!  
Than toward Thee, JESUS, to

JESU, flos matris virginis,  
Amor nostræ dulcedinis,  
Tibi laus, honor numinis,  
Regnum beatitudinis.

JESUS, the Virgin-mother's  
flower,  
JESUS, love's ever blissful  
bower,  
JESUS, our pride in every  
hour, [tower.  
JESUS, our strong-abiding

Veni, veni Rex optime,  
PATER immensæ gloriæ,  
Affulge mente clarius  
Jam expectatus sæpius.

Come to us, JESUS, LORD and  
King,  
Whose glory choirs of angels  
sing,  
Thy light into our darkness  
bring, [gering!  
We wait Thee, too long lin-

JESU, sole serenior,  
Et balsamo suavior,  
Omni dulcore dulcior,  
Cæteris amabilior.

JESUS than sunlight brighter  
crowned,  
Than soothing balm more  
soothing found.  
In whom all sweetnesses  
abound, [nowned.  
Dearest of all loves, most re-

Cujus gustus sic afficit,  
Cujus odor sic reficit,  
In quo mea mens deficit,  
Solutus amanti sufficit.

Who once hath felt thy  
strong attrait,  
Who once hath stood neath  
thy bright day,  
No other solace can allay,  
No other food his hunger  
stay

Tu mentis delectatio,	Thou satisfaction of the
Amoris consummatio;	mind, [ders blind,
Tu mea gloriatio,	Thou peace of soul that wan-
Jesu mundi salvatio.	My pride, my glory uncon-
	fin'd [kind.
	JESUS, the SAVIOUR of man-

Mi dilecte, revertere,	Return, Beloved, to thy
Consors paternæ dexteræ;	throne [One;
Hostem vicisti prospere,	Who with the FATHER livest
Jam cæli regno fruire.	Return, thy work on earth is
	done, [won.
	Return, thy crown is meetly

Sequar te quoquo ieris,	Lead, and I follow Thee, my
Mihi tolli non poteris,	Guide,
Cum meum cor abstuleris,	We will not part whate'er
Jesu laus nostri generis.	betide; [thy side,
	Thou hast my heart within
	JESUS, of man the single pride.

Cæli cives, occurrite,	Angels of heaven, come to
Portas vestras attollite,	meet
Triumphatori dicite	Your Master, bow before His
Ave, Jesu, rex inclyte.	feet;
	With echoing songs of tri-
	umph greet
	Your King, throned on the
	judgement seat.

Rex virtutum, rex gloriæ,	King of all virtues, LORD of
Rex insignis victoriæ,	fate,
Jesu largitor veniæ,	King whose renown shall
Honor cælestis patriæ.	ne'er abate,
	JESUS, in loving-kindness great
	Honour of heaven, im-
	maculate.

## 216 HYMNS TO THE BLESSED SACRAMENT

Tu fons misericordiæ,  
Tu veræ lumen patriæ;  
Pelle nubem tristitiæ,  
Dans nobis lucem gloriæ.

Thou mercy's saving fount  
and stream, [golden gleam;  
Thou our true country's  
Drive from us sadness' bod-  
ing dream [beam.  
Thy glory be our guiding

Tu cæli chorus prædicat,  
Et tuas laudes replicat,  
JESUS orbem lætificat,  
Et nos DEO pacificat.

Thee do the choirs of heaven  
proclaim,  
Echo the praises of thy fame;  
Earth revels in thy holy  
Name, [flamme.  
Its pledge of peace, its ori-

JESUS in pace imperat,  
Quæ omnem sensum su-  
perat;  
Hanc mea mens desiderat,  
Et ea frui properat.

Beneath thy sway is lasting  
peace, [lease:  
From tyrant sense a sure re-  
Therefore my longing doth  
increase, [cease?  
When shall my exile-craving

JESUS ad PATREM rediit,  
Cæleste regnum subiit:  
Cor meum a me transiit,  
Post JESUM simul abiit.

Home to the FATHER He is  
gone, [His throne:  
Assumed His kingdom and  
From me my longing heart  
has flown, [alone.  
Without Him cannot live

Quem prosequamur laudi-  
bus,  
Votis, hymnis, et precibus:  
Ut nos donet cælestibus  
Secum perfrui sedibus.  
Amen.

Jesus, the theme of all our  
song,  
In prayer we praise Thee  
loud and long,  
List to our voices theirs  
among  
Who round Thee in thy  
kingdom throng.  
Amen.

## HYMNS TO THE WOUNDS OF CHRIST ATTRIBUTED TO ST BERNARD

### I. HYMN TO THE SACRED HEART

**S**UMMI regis cor aveto!  
Te saluto corde læto,  
Te complecti me delectat;  
Et hoc meum cor affectat,  
Ut ad te loquar animes.

Quo amore vincebare,  
Quo dolore torquebare,  
Cum te totum exhaures,  
Ut te nobis impartires,  
Et me a morte tolleres!

O mors illa quam amara,  
Quam immitis, quam avara,  
Quæ per cellam introivit  
In qua mundi vita vivit,  
Te mordens cor dulcissimum.

Propter mortem quem tulisti  
Quando pro me defecisti,  
Cordis mei cor dilectum.  
In te meum fer affectum,  
Hoc est quod opto plurimum.

**H**AIL, great Heart of  
my great King!  
Heart's delight thy Praise  
to sing.  
Sweetest solace thy embrace,  
To speak with Thee face to  
face,  
Is my longing, LORD.

With what love that Heart  
was torn,  
What the sorrow It has  
borne, [drain,  
All Its wealth of life to  
All Its Blood on me to rain,  
Me to lift from death.

What unfeeling fate was  
Thine,  
How unyielding, how malign,  
So to break within that cell,  
Where the Life of life doth  
dwell,  
Piercing Thee, sweet Heart.

For the death that Thou  
didst brave  
My poor soul from death to  
save,  
Heart beloved of my heart,  
Never more from Thee to  
part  
Is my deep desire.

# 218 HYMNS TO THE WOUNDS OF CHRIST

O cor dulce prædilectum,	Heart beloved, Heart divine,
Munda cor meum illectum,	Cleanse this sin-stained heart
Et in vanis induratum,	of mine,
Pium fac et timoratum,	Turn its stubborn will to
Repulso tetro frigore.	Thee,
	Save it from its vanity,
	Fill it with thy fear.

Per medullam cordis mei,	Deep within my faithless
Peccatoris atque rei,	breast,
Tuus amor transferatur	Sin-convicted, sin-oppressed,
Quo cor totum rapiatur,	May thy burning love be
Languens amoris vulnere.	borne; [be torn
	Thence may my own heart
	All for love of Thee.

Dilatare, aperire,	Draw it to Thee, opened wide
Tanquam rosa fragrans	As sweet rose in summer tide;
mire,	Thy own Heart to mine
Cordi meo te conjunge,	unite,
Unge illud et compunge;	Make it perfect in thy sight;
Qui amat te, quid patitur?	Love be lord of all.

Quidnam agat nescit vere,	What he doth he scarce can
Nec se valet cohibere,	know,
Nullum modum dat amori,	Scarce his longing can forego,
Multa morte valet mori,	Every sacrifice must try,
Amore quisquis vincitur.	Death on death would gladly
	die,
	Who is won by love.

Viva cordis voce clamo,	From my throbbing heart I
Dulce cor, te namque amo;	call,
Ad cor meum inclinare,	Sweetest Heart, my all-in-all;
Ut se possit applicare,	To my heart Thyself demean
Devoto tibi pectore.	That it may upon Thee lean
	Loving heart to Heart.

## HYMN TO THE SACRED HEART 219

Tuo vivat in amore,  
Ne dormitet in torpore,  
Ad te oret, ad te ploret,  
Te adoret, te honoret,  
Te fruens omni tempore.

May thy love its life enfold,  
Never weary, never cold;  
To weep with Thee, Thee  
implore, [dore,  
Honour Thee and Thee a-  
These its joy for aye.

Rosa cordis, aperire,  
Cujus odor fragrat mire,  
Te dignare dilatare,  
Fac cor meum anhelare  
Flamma desiderii.

Sweetest rose in heaven that  
blows, [close,  
All thy blood-red bloom dis-  
Deign to show Thyself to me,  
Draw my longing heart to  
Thee,  
Burning with desire.

Da cor cordi sociare,  
Tecum JESU vulnerari,  
Nam cor cordi simulatur,  
Si cor meum perforatur  
Sagittis imperii.

Let my heart to Thee be  
bound [wound;  
With Thee, JESUS, feel thy  
For then heart is like to  
heart [smart  
When it feels the self-same  
Of ignominy.

Infer tuum intra sinum  
Cor, ut tibi sit vicinum,  
In dolore gaudio,  
Cum deformi specioso,  
Quod vix seipsum capiat.

Place my heart thy own be-  
side  
There within thy breast to  
hide,  
Happy sharing thy distress,  
Comely in uncomeliness,  
Consummation sweet!

Hic repauset; hic moretur;  
Ecce jam post te movetur;  
Te ardentius vult sitire,  
JESU, noli contraire,  
Ut bene de te sentiat.

Here its fast abiding be  
Closely following after Thee,  
Longing with Thee aye to  
stay,  
JESU, do not it gainsay,  
For it loves Thee well



## II

## HYMN TO THE SACRED HANDS OF CHRIST

**S**ALVE, JESU, pastor  
bone,  
Fatigatus in agone,  
Qui per lignum es distra-  
ctus,  
Et ad lignum es compactus  
Expansis sacris manibus.

**J**ESUS, hail, our Shep-  
herd good,  
Spent with shedding of thy  
blood,  
On the Cross for man im-  
paled,  
To the Cross for my sake  
nailed,  
Opened wide thy hands.

Manus sanctæ, vos avete,  
Rosis novis adimpletæ,  
Hos ad ramos dure junctæ,  
Et crudeli ferro punctæ,  
Tot guttis decurrentibus.

Holy Hands of CHRIST, all  
hail,  
Filled with roses ne'er to  
fail,  
Grafted on this ruthless tree,  
Pierced with iron unfeelingly  
Whence the blood-drops run.

Ecce fluit circumquaque  
Manu tua de utraque,  
Sanguis tuus copiose  
Rubicundus instar rosæ,  
Magnæ salutis pretium.

Lo! in streamlets all around  
From each palm unto the  
ground  
Blood in rich abundance  
flows  
Red as is the blood-red rose,  
Our redemption's price.

Manus clavis perforatas,  
Et cruore purpuratas,  
Corde primo præ amore  
Sitibundo bibens ore,  
Cruoris stillicidium.

Hands transpierced through  
and through,  
Hands which their own  
blood bedew!  
Lo! for love my thirsting  
heart  
Longs to drink: to it impart  
But one sating draught.

# HYMN TO THE SACRED HANDS 221

O quam large te exponis,  
Promptus malis atque bonis!

Trahis pigros, pios vocas,  
Et in tuis ulnis locas,  
Paratus gratis omnibus.

Hands so generous to all,  
Prompt to good and ill that call!

Drawing sinners to thy side,  
Winning saints to be thy bride,  
Giving lavishly.

Ecce tibi me præsentō,  
Vulnerato et cruento;  
Semper ægris misereris,  
De me ergo ne graveris,  
Qui præsto es amantibus.

Lo! before thy Cross I stand,  
Wounded, bleeding Heart and Hand;  
Thou the All-compassionate,  
Look with pity on my state,  
Sweet support of love.

In hoc cruce sic intensus,  
In te meos trahe sensus,  
Meum posse, velle, scire,  
Cruci tuæ fac servire,  
Me tuis apta brachiis.

On thy Cross upreared for me  
Draw my every sense to Thee,  
Power, and will, and heart,  
and soul, [control,  
Take them 'neath thy full  
Nail my hands to thine.

In tam lata caritate,  
Trahe me in veritate,  
Propter crucem tuam aliam  
Trahe me ad crucis  
palmam,  
Dans finem meis vitiis.

In thy broad love infinite  
Whelm my own love's little  
mite,  
For the sake of thy sweet  
Cross, [dross  
Wash from me all stain and  
Ending all my woe.

Manus sanctæ, vos amplector,  
Et gemendo condelector;  
Grates ago plagis tantis,  
Clavis duris, guttis sanctis,  
Dans lacrymas cum osculis.

Holy Hands, I you embrace,  
Glad the tears that dew my  
face;  
Grateful for those wounds  
deep-bored [poured,  
For thy nails, thy blood out-  
LORD, I gave Thee all.

## 222 HYMNS TO THE WOUNDS OF CHRIST

In cruore tuo lotum,  
 Me commendo tibi totum:  
 Tuæ sanctæ manus istæ  
 Me defendant; JESU  
 CHRISTE,  
 Extremis in periculis.

Washed within thy saving  
 Blood  
 I commend me, Shepherd  
 good.  
 May these holy Hands of  
 thine  
 Round my perilled soul en-  
 twine  
 In its trial hours.

### III

#### HYMN TO THE SACRED FEET OF CHRIST

**S**ALVE, mundi salutare:  
 Salve, salve, JESU care,  
 Cruci tuæ me aptare  
 Vellem vere, tu scis quare,  
 Da mihi tui copiam.

**H**AIL, Salvation of our  
 race;  
 Hail, sweet JESUS, LORD of  
 grace.  
 On thy Cross with Thee to  
 die  
 I would wish: Thou knowest  
 why,  
 So to win Thee all.

Ac si præsens sis accedo,  
 Imo te præsentem credo.  
 O quam mundum hic te  
 cerno!  
 Ecce tibi me prosterno:  
 Sis facilis ad veniam.

Lo! I come as Thou wert by,  
 Nay, believe Thee to be nigh,  
 Oh, how pure I see Thee  
 now!  
 Prone before thy feet I  
 bow,  
 Gracious be to me.

Clavos pedum, plagas du-  
 ras,  
 Et tam gravis impressuras  
 Circumplector cum affectu,  
 Tuo pavens in aspectu,  
 Tuorum memor vulnerum.

Feet through which the nails  
 are driven,  
 Sacred feet so direly riven  
 With affection I embrace:  
 Pallor seizes all my face  
 Looking on thy wounds.

Grates tantæ caritati,  
 Nos agamus vulnerati,  
 O amator peccatorum,  
 Reparator confractorum:  
 O dulcis Pater pauperum.

Wounded by excess of love  
 We would our affection  
 prove,  
 To Thee, Friend of fallen  
 man,  
 Hope of all beneath the ban,  
 Father of the poor.

Quidquid est in me con-  
 fractum,  
 Dissipatum aut distra-  
 ctum,  
 Dulcis JESU, totum sana,  
 Tu restaura, tu complana,  
 Tam pio medicamine.

What in me is evil-fraught  
 What is wasted, what dis-  
 traught,  
 Do Thou, sweetest LORD,  
 restore, [pour  
 Make me whole, upon me  
 Healing oil and wine.

Te in tua cruce quæro,  
 Prout queo, corde mero;  
 Me sanabis hic, ut spero:  
 Sana me et salvus ero,  
 In tuo lavans sanguine.

Thee upon thy Cross I seek  
 As I may, with yearning  
 meek, [me;  
 Trusting Thou wilt succour  
 Heal me and I safe shall be  
 By thy saving blood.

Plagas tuas rubicundas,  
 Et fixuras tam profundas,  
 Cordi meo fac inscribi,  
 Ut configar totus tibi,  
 Te modis amans omnibus.

Thy sweet wounds so ruby-  
 red,  
 Wounds so willingly that  
 bled, [pressed,  
 In my heart be deep-im-  
 Seal of all the worthiest,  
 Proving me thy own.

Dulcis JESU, pie DEUS,  
 Ad te clamo licet reus:  
 Præbe mihi te benignum,  
 Ne repellas me indignum  
 De tuis sanctis pedibus.

Sweetest JESUS, GOD on high,  
 Hear a guilty sinner's cry:  
 Turn to me a willing ear,  
 Keep 'me though unworthy,  
 near  
 To thy sacred feet.

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Coram cruce procumben-	By Thee be my resting place,
tem,	Let me thy poor feet em-
Hosque pedes amplecten-	brace;
tem,	Do not, JESUS, spurn my
JESU bone non me spernas,	sighs,
Sed de cruce sancta cernas	Turn to me thy brimming
Compassionis gratia.	eyes,
	For thy pity's sake.

In hac cruce stans directe	Hanging on the cruel wood,
Vide me, o mi dilecte,	Look on me, my only Good;
Ad te totum me converte;	Bend to Thee my heart and
Esto sanus, dic aperte,	soul,
Dimitto tibi omnia.	Say to me: Be thou made
	whole,
	Go, thou art forgiven.

## PART THE SIXTH: LITANIES AND PRAYERS



## LITANY OF THE HOLY NAME OF JESUS

(300 days.)

**K**YRIE eleison.  
CHRISTE eleison.

KYRIE eleison.

JESU, audi nos.

JESU, exaudi nos,

PATER de cælis DEUS,

Miserere nobis.

FILI REDEMPTOR mundi DEUS,

SPIRITUS SANCTE DEUS,

SANCTA TRINITAS, unus

DEUS,

JESU, FILI DEI vivi,

JESU, Splendor PATRIS,

JESU, Candor lucis æternæ,

JESU, Rex gloriæ,

JESU, Sol justitiæ,

JESU, FILI Mariæ Virginis,

JESU amabilis,

JESU admirabilis,

JESU, DEUS fortis,

JESU, Pater futuri sæculi,

JESU, magni consilii Angele,

JESU potentissime,

JESU patientissime,

JESU obedientissime,

JESU mitis et humilis corde,

**L**ORD, have mercy on us.  
CHRIST, have mercy on us.

LORD, have mercy on us.

JESUS, hear us.

JESUS, graciously hear us.

GOD the FATHER of heaven,

Have mercy on us.

GOD the SON REDEEMER of the world,

GOD the HOLY GHOST,

HOLY TRINITY, one God,

JESUS, SON of the Living God,

JESUS, splendour of the

FATHER,

JESUS, brightness of eternal light,

JESUS, King of Glory,

JESUS, sun of justice,

JESUS, Son of the Virgin Mary,

JESUS most amiable,

JESUS most admirable,

JESUS, mighty God,

JESUS, Father of the world to come,

JESUS, Angel of the great counsel,

JESUS most powerful,

JESUS most patient,

JESUS most obedient,

JESUS meek and humble of heart,

Miserere nobis.

Have mercy on us.



JESU, Amator castitatis,	JESUS, lover of chastity,	
JESU, Amator noster,	JESUS, lover of us,	
JESU, DEUS pacis,	JESUS, God of peace,	
JESU, Auctor vitæ,	JESUS, author of life,•	
JESU, Exemplar virtutum	JESUS, model of all virtues,	
JESU, Zelator animarum,	JESUS, zealous lover of souls,	
JESU, DEUS noster,	JESUS, our God,	
JESU, Refugium nostrum,	JESUS, our refuge,	
JESU, PATER pauperum,	JESUS, FATHER of the poor,	
JESU, Thesaurus fidelium,	JESUS, treasure of the faithful,	
JESU, Bone Pastor,	JESUS, good Shepherd,	Have mercy on us.
JESU, Lux vera,	JESUS, true light,	
JESU, Sapientia Æterna,	JESUS, eternal wisdom,	
JESU, Bonitas infinita,	JESUS, infinite goodness,	
JESU, Via et Vita nostra,	JESUS, our way and our life,	
JESU, Gaudium Angelorum,	JESUS, joy of Angels,	
JESU, Rex Patriarcharum,	JESUS, king of Patriarchs,	
JESU, Magister Apostolorum,	JESUS, master of Apostles,	
JESU, Doctor Evangelistarum,	JESUS, teacher of Evangelists,	
JESU, Fortitudo Martyrum,	JESUS, strength of Martyrs,	
JESU, Lumen Confessorum,	JESUS, light of Confessors,	
JESU, Puritas Virginum,	JESUS, purity of Virgins,	
JESU, Corona Sanctorum omnium,	JESUS, crown of all Saints,	
Propitius esto,	Be merciful,	
Parce nobis, JESU	Spare us, O JESUS,	
Propitius esto,	Be merciful,	
Exaudi nos, JESU.	Graciously hear us, O JESUS.	
Ab omni malo,	From all evil,	O JESUS, deliver us.
Ab omni peccato,	From all sin,	
Ab ira tua,	From thy wrath,	
Ab insidiis diaboli,	From the snares of the devil,	

Miserere nobis.

Liberate nos,  
JESU.

A spiritu fornicationis,	From the spirit of fornication,	
A morte perpetua,	From everlasting death,	
A neglectu inspirationum tuarum,	From the neglect of thy inspirations,	
Per mysterium sanctæ Incarnationis tuæ,	Through the mystery of thy Holy Incarnation,	
Per Nativitatem tuam,	Through thy nativity,	
Per infantiam tuam,	Through thine infancy,	
Per divinissimam vitam tuam,	Through thy most divine life,	
Per labores tuos,	Through thy labours,	
Per agoniam et passionem tuam,	Through thine agony and passion,	
Per Crucem et derelictionem tuam,	Through thy Cross and dereliction,	O Jesus, deliver us.
Per languores tuos,	Through thy languors,	
Per mortem et sepulturam tuam,	Through thy death and burial,	
Per resurrectionem tuam,	Through thy resurrection,	
Per ascensionem tuam,	Through thine ascension,	
Per sanctissimæ institutionem Eucharistiæ tuam,	Through thine institution of the Most Holy Eucharist,	
Per gaudia tua,	Through thy joys,	
Per gloriam tuam,	Through thy glory,	
AGNUS DEI, qui tollis peccata mundi,	LAMB of GOD, who takest away the sins of the world,	
Parce nobis, JESU.	Spare us, O JESUS.	
AGNUS DEI, qui tollis peccata mundi,	LAMB of GOD, who takest away the sins of the world,	
Exaudi nos, JESU.	Graciously hear us, O JESUS,	
AGNUS DEI, qui tollis peccata mundi,	LAMB of GOD, who takest away the sins of the world,	
Miserere nobis, JESU.	Have mercy on us, O JESUS.	
JESU, audi nos.	JESUS, hear us.	
JESU, exaudi nos.	JESUS, graciously hear us.	

Libera nos, JESU.

Oremus.

**D**OMINE JESU CHRISTE, qui dixisti, Petite, et accipietis; quærite, et invenietis; pulsate, et aperietur vobis; quæsumus, da nobis petentibus divinis tui amoris affectum, ut te toto corde, ore et opere diligamus, et a tua nunquam laude cessemus.

Sancti Nominis tui timorem pariter et amorem fac nos habere perpetuum: quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis. Per DOMINUM nostrum JESUM CHRISTUM. Amen.

Let us pray.

**O**LORD JESUS CHRIST, who hast said: "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech thee, to us who ask, the gift of thy most divine love, that with all our heart, words, and works, we may love thee and never cease to praise Thee.

Make us, O LORD, to have a perpetual fear and love of thy holy name; for thou never failest to govern those whom thou dost solidly establish in thy love. Through JESUS CHRIST our LORD. Amen.

### A PRAYER ON THE MOST SWEET NAME OF JESUS (FIFTEENTH CENTURY)

**O** MOST sweet and most loving JESUS. JESUS is a good name, a precious name, a name which none may utter except in the HOLY SPIRIT, O most sweet and most soothing JESUS. O lovable and admirable, O great and healthful name of JESUS. JESUS is a holy name, a name full of delight, a name of good hope, a name that gives strength to the sinner. What else is the name of JESUS but SAVIOUR? Therefore, JESUS, for thine own sake be to me JESUS. Good JESUS, sweet JESUS, kindly JESUS; for the sake of this thy name, do to me according to thy name. Thou who didst form me, lest I perish be to me JESUS. Good JESUS, best JESUS, JESUS have mercy on me while yet there is time for mercy: do not condemn me at the day of judgement.

## ASPIRATIONS TO JESUS

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Open the eyes of my mind, that I may learn to despise with a pure heart everything that is merely of earth, whether pleasing or displeasing, and may think only of the things that are of heaven and eternal; and may my soul attain the strength to be for ever intent upon the contemplation of eternal blessings. Faithful Jesus, kindly Jesus, Jesus full of mercy, admit me into the number of thy elect; that with them I may deserve to serve and praise and glorify Thee now and for ever. Amen.

**O** NAME exceeding sweet to me, and rest secure from labour. O our true glory and salvation. O our true mercy, and remission from sins. O Thou voice of God to us, and heavenly wisdom. O our everlasting hope and protection. O our battlement impregnable, and our defence that cannot fail. O name of JESUS, to me exceeding sweet. O JESUS CHRIST, my only life. Blot out all my sins, past, present and to come; and free me from thy wrath, and from the power, and the fear, and the might of demons; and make thy praise perfect in me now and in the future. Amen.

## ASPIRATIONS TO JESUS MY FRIEND

BY THE VENERABLE FATHER DE LA COLOMBIÈRE, S.J.

**O** JESUS! you are my true Friend, my only Friend. You take a part in all my misfortunes; you take them on yourself; you know how to change them into blessings.

You listen to me with the greatest kindness when I relate my troubles to you, and you have always balm to pour on my wounds. I find you at all times; I find you everywhere, you never go away; if I have to change my dwelling, I find you there wherever I go. You are never weary of listening to me, you are never tired of doing me good. I am certain of being beloved by you if I love you; my goods are nothing to you, and by bestowing yours on me you never grow poor; however miserable I may be, no one nobler or cleverer or even holier

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can come between you and me, and deprive me of your friendship; and death, which tears us away from all other friends, will unite me for ever to you. All the humiliations attached to old age or to the loss of honour will never detach you from me; on the contrary, I shall never enjoy you more fully, and you will never be closer to me than when everything seems to conspire against me, to overwhelm me and to cast me down. You bear with all my faults with extreme patience, and even my want of fidelity and my ingratitude do not wound you to such a degree as to make you unwilling to receive me back when I return to you. O **JESUS**, grant that I may die praising you, that I may die loving you, that I may die for the love of you. Amen.

## LITANY OF THE SACRED HEART

The Sacred Congregation of Rites has lately revised the Litany of the Sacred Heart, in use in the diocese of Marseilles since 1720, and added to it six new invocations taken from other Litanies bearing the same title. The Holy Father has approved this Litany and enriched it with an Indulgence of 300 days.

**L**ORD, have mercy on us.

**CHRIST**, have mercy on us.

**LORD**, have mercy on us.

**CHRIST**, hear us.

**CHRIST**, graciously hear us.

**GOD** the **FATHER** of heaven, have mercy on us.

**GOD** the **SON**, **REDEEMER** of the world, have mercy on us.

**GOD** the **HOLY GHOST**, have mercy on us.

**HOLY TRINITY**, one **GOD**, have mercy on us.

**Heart of JESUS**, **SON** of the eternal **FATHER**, have mercy on us.

**Heart of JESUS**, formed by the **HOLY GHOST** in the womb of the Virgin Mary,

**Heart of JESUS**, most intimately united to the **Word** of **God**,

**Heart of JESUS**, of infinite majesty,

Heart of JESUS, holy temple of God,  
 Heart of JESUS, tabernacle of the Most High,  
 Heart of JESUS, house of God and gate of heaven,  
 Heart of JESUS, burning furnace of charity,  
 Heart of JESUS, sanctuary of justice and love,  
 Heart of JESUS, full of goodness and love,  
 Heart of JESUS, abyss of all virtues,  
 Heart of JESUS, most worthy of all praise,  
 Heart of JESUS, king and centre of all hearts,  
 Heart of JESUS, in which are all the treasures of wisdom  
 and knowledge,

Have mercy on us.

Heart of JESUS, in which dwells all the fullness of the  
 GODHEAD,

Heart of JESUS, in which the FATHER is well pleased,  
 Heart of JESUS, of whose fulness we have all received,  
 Heart of JESUS, the desire of the everlasting hills,  
 Heart of JESUS, patient and full of mercy,  
 Heart of JESUS, rich to all that call on Thee,  
 Heart of JESUS, source of life and holiness,  
 Heart of JESUS, propitiation for our sins,  
 Heart of JESUS, filled with reproaches,  
 Heart of JESUS, bruised for our sins,  
 Heart of JESUS, obedient even unto death,  
 Heart of JESUS, pierced with a lance,  
 Heart of JESUS, source of all consolation,  
 Heart of JESUS, our life and our resurrection,  
 Heart of JESUS, our peace and our reconciliation,  
 Heart of JESUS, victim for sinners,  
 Heart of JESUS, salvation of them that hope in Thee,  
 Heart of JESUS, hope of them that die in Thee,  
 Heart of JESUS, delight of all the saints,

Have mercy on us.

LAMB of GOD, who takest away the sins of the world,  
 spare us, O LORD.

LAMB of GOD, who takest away the sins of the world,  
 graciously hear us, O LORD.

LAMB of GOD, who takest away the sins of the world,  
 have mercy on us.

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**V.** JESUS, meek and humble of heart,

**R.** Make our hearts like unto thine.

Let us pray.

**O** ALMIGHTY and eternal God, look on the Heart of thy most beloved SON and on the praise and satisfaction It renders Thee in the name of sinners, and, being appeased, grant pardon to those that implore thy mercy in the name of the same JESUS CHRIST thy SON, who liveth and reigneth with Thee in the unity of the HOLY GHOST, God, world without end. Amen

## CONSECRATION TO THE SACRED HEART

**I** GIVE and consecrate to the Heart of our LORD JESUS CHRIST my person, my whole life, all my actions, my trials, my sufferings, devoting every portion of my being to loving, honouring, and glorifying Him, to working for His love alone, renouncing with all my heart whatever may be displeasing to Him. I take Thee, then, O Sacred Heart, for the one object of my love, the Protector of my life, the Pledge of my salvation, the Remedy of my inconstancy, the REDEEMER of all my faults, and my sure refuge in the hour of death. O Heart of all goodness, be my justification before GOD the FATHER, and shield me from the effects of His just anger. O Heart overflowing with love, I place all my confidence in Thee, for I dread my own weakness, whilst I hope everything from thy bounty. Do Thou destroy in me whatever may displease Thee or withstand thy will, and may the pure love of Thee be so deeply imprinted in my heart, that I may never forget Thee, nor be separated from Thee, and I implore Thee by all thy love that my name may be graven upon Thee. May it be all my happiness to live and die as thy slave.

Blessed Margaret Mary Alacoque.

O sweetest Heart of JESUS, we implore  
The grace to love Thee daily more and more.

## THE PROMISES OF OUR LORD TO SOULS DEVOUT TO HIS SACRED HEART

1. I will give them all the graces necessary in their state of life.

2. I will establish peace in their houses.

3. I will comfort them in all their afflictions.

4. I will be their secure refuge during life, and above all at the hour of death.

5. I will bestow a large blessing upon all their undertakings.

6. Sinners shall find in My Heart the source and the infinite ocean of mercy.

7. Tepid souls shall grow fervent.

8. Fervent souls shall quickly mount to high perfection.

9. I will bless every place where a picture of My Heart shall be set up and honoured.

10. I will give to priests the gift of touching the most hardened hearts.

11. Those who shall promote this devotion shall have their names written in My Heart never to be blotted out.

12. I promise thee in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months the grace of final perseverance; they shall not die in My disgrace nor without receiving their Sacraments; my Divine Heart shall be their safe refuge in this last moment.

*(From the authentic writings of Blessed Margaret Mary, examined by the Sacred Roman Congregation of Rites previous to Beatification.)*



### FORM OF CONSECRATION TO THE MOST SACRED HEART OF JESUS (LEO XIII)

**O** MOST sweet JESUS, REDEEMER of mankind, behold us prostrate most humbly before thy altar. To Thee we belong; thine we wish to be; and that we may be united to Thee more closely, we dedicate ourselves each one of us to-day to thy Most Sacred Heart.

Many have never known Thee; many, despising thy commands, have rejected Thee. Have pity on them, most merciful JESUS, and draw all men to thy Sacred Heart. Rule, O LORD, not only over the faithful who never have gone away from Thee, but also over the prodigal sons who have forsaken Thee; and make them return quickly to their FATHER'S house, lest they perish of misery and hunger. Rule over those who have been misled by error, or separated by schism; and call them back to the haven of truth and the unity of faith, so that there may soon be one fold and one Shepherd. Lastly, rule over all who are sunk in the old superstition of the Gentiles, and vouchsafe to bring them out of darkness into the light and kingdom of God.

Give to thy Church, O LORD, safety and sure liberty; give to all nations peace and order; and grant that, over the whole earth, from pole to pole, may resound the words: Praise be to the Divine Heart, through which was brought to us salvation; glory and honour be to It for ever. Amen.

### OFFERING TO THE SACRED HEART

**S**WEET JESUS, I commend to thy Sacred Heart all that I have done in the hour that is gone, to be cleansed and purified and offered to GOD the FATHER for His eternal praise; and whatever I shall do in the hour that is beginning, I resolve to do it purely and simply for the glory of God and the salvation of souls, in union with thy Passion. Amen.

St Gertrude.

## ACT OF ATONEMENT TO THE SACRED HEART IN THE BLESSED SACRAMENT

**B**EHOLD me humbly prostrate before Thee, most loving God, to offer Thee an act of atonement for my ingratitude towards Thee in this Sacrament of thy love. I see Thee from thy birth suffer for my sake, for me Thou didst spend thy life in poverty and toil and die in ignominy on the hard bed of the Cross. Thy love, sweet Jesus, was stronger than death, it taught Thee how to abide with me in this vale of tears, to uphold me in my suffering, to cheer me in my exile. O my God! how much it has cost Thee to give me this pledge of thy love! Thou hast exposed thyself to the contempt and indifference and sacrileges of men, and what have I done in return? Too seldom have I turned my thoughts to Thee; I have not been fervent in receiving Thee, or faithful in visiting Thee; the merest trifle is enough to distract and occupy me even in thy presence. Forgive me, O my God! Thou wilt not despise a contrite and humble heart, and I confess my ingratitude and my unfaithfulness. Thou hast bid me to come to Thee when weighed down with the burden of my own wretchedness. Grant me to live for Thee alone. I ask no other grace in time or eternity. Amen.

**O** SACRED Heart of Jesus, pierced for love of me, may thy Heart be the first resting-place of my soul when it leaves the body, and in that abyss of infinite love may my sins be purified at once and for ever.

## PRAYER TO THE SACRED HEART

BY THE VENERABLE FATHER DE LA COLOMBIÈRE, S.J.

**O** SACRED Heart of Jesus! Do Thou teach me an entire forgetfulness of myself, since there is no other way of entering into Thee.

Grant that I may do nothing that is not worthy of Thee. Teach me what I ought to do to attain to thy pure love, with the desire of which Thou hast inspired me.

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I feel in myself a great wish to please Thee, and a great inability to do so, without a special light and assistance which I can look for only from Thee. Do Thou accomplish thy will, O LORD, in me. I oppose it, I well know; but I would fain not do so. It is for Thee, O Divine Heart of JESUS, to do all. Thine alone shall be the glory if I become a saint, and it is for this alone that I desire to be perfect. Amen.

Heart of JESUS most loving, Thou lovest, Thou art not loved; oh, would that Thou wert loved!

### VENERABLE FATHER DE LA COLOMBIÈRE'S SPIRITUAL COMMUNION

COME, O kind Heart of JESUS, enter my breast, and inflame it with a love as great, if possible, as my SAVIOUR deserves. Adorable Heart, when Thou art with me, love Him for me, as much as in Him you have loved me. Make me live only in Him, only for Him, that with Him I may live for ever.

Most pure Heart of Mary, may the Heart of JESUS rule my heart.

### PRAYER TO THE SACRED HEART

O SACRED Heart of JESUS, I fly, I come to Thee! throwing myself into the arms of thy tender mercy. Thou art my sure refuge, my unfailing and only hope. Thou hast a remedy for all my evils, relief for all my miseries, reparation for all my faults. Thou canst supply for what is wanting in me in order to obtain fully the graces that I ask for myself and others. Thou art for me, and for us all, the infallible, inexhaustible source of light, of strength, of perseverance, peace and consolation. I am certain that my importunity will never weary Thee; certain, too, that Thou wilt never cease to aid, to protect, to love me, because thy love for me, O Divine Heart, is infinite. Have mercy on me then, O Heart of JESUS, and

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on all that I recommend to Thee, according to thine own mercy, and do with us, for us, and in us, whatsoever Thou wilt, for we abandon ourselves to Thee with the full, entire confidence and conviction that Thou wilt never abandon us either in time or eternity. Amen.

### PRAYER TO BE SAID IN THE MORNING TO THE HEART OF JESUS (FIFTEENTH CENTURY)

**I** PRAISE, bless, glorify and salute Thee, most sweet and most kindly Heart of JESUS CHRIST, my most faithful Lover: thanking Thee for the faithful protection Thou hast afforded to me this night: and for that Thou hast offered in my place unceasingly to GOD the FATHER the acts of praise and thanksgiving that I owed. And now I pray Thee, my only Lover, that by virtue of thy Divine Heart, Thou wouldst deign in thy mercy to guard me from every danger of soul and of body; and to the end of my life wouldst grant me happily and faithfully to persevere in thy holy service and love. Amen.

### THE LITANY OF THE BLESSED VIRGIN

Indulgence of 300 days *every time* it is devoutly recited. Plenary on the usual conditions on the feasts of the Immaculate Conception, the Nativity, the Annunciation, Purification, and Assumption of the B.V.M., to those who recite it daily.

**W**E fly to thy patronage, O holy Mother of GOD, despise not our petitions in our necessities, but deliver us from all dangers, O glorious and ever blessed Virgin.

KYRIE eleison.

LORD, have mercy on us.

CHRISTE eleison.

CHRIST, have mercy on us.

KYRIE eleison.

LORD, have mercy on us.

CHRISTE audi nos.

CHRIST, hear us.

CHRISTE exaudi nos.

CHRIST, graciously hear us.

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PATER de cælis DEUS,  
 FILI REDEMPTOR mundi  
 DEUS,  
 SPIRITUS Sancte DEUS,  
 SANCTA TRINITAS, unus  
 DEUS,  
 Sancta Maria, ora pro nobis.  
 Sancta DEI Genitrix,  
 Sancta Virgo virginum,  
 Mater CHRISTI,  
 Mater divinæ gratiæ,  
 Mater purissima,  
 Mater castissima,  
 Mater inviolata,  
 Mater intemerata,  
 Mater amabilis,  
 Mater admirabilis,  
 Mater Boni Consilii,  
 Mater CREATORIS,  
 Mater SALVATORIS,  
 Virgo prudentissima,  
 Virgo veneranda,  
 Virgo prædicanda,  
 Virgo potens,  
 Virgo clemens,  
 Virgo fidelis,  
 Speculum justitiæ,  
 Sedes sapientiæ,  
 Causa nostræ lætitiæ,  
 Vas spirituale,  
 Vas honorabile,  
 Vas insigne devotionis,  
 Rosa mystica,  
 Turris Davidica,  
 Turris eburnea,  
 Domus aurea,  
 Fœderis arca,

Miserere nobis.

Ora pro nobis.

GOD the FATHER of Heaven,  
 Have mercy on us.  
 GOD the SON, REDEEMER  
 of the World,  
 GOD the HOLY GHOST,  
 HOLY TRINITY, One GOD,  
 Holy Mary, pray for us.  
 Holy Mother of GOD,  
 Holy Virgin of virgins,  
 Mother of CHRIST,  
 Mother of divine grace,  
 Mother most pure,  
 Mother most chaste,  
 Mother inviolate,  
 Mother undefiled.  
 Mother most amiable,  
 Mother most admirable,  
 Mother of Good Counsel,  
 Mother of our CREATOR,  
 Mother of our REDEEMER,  
 Virgin most prudent,  
 Virgin most venerable,  
 Virgin most renowned,  
 Virgin most powerful,  
 Virgin most merciful,  
 Virgin most faithful,  
 Mirror of justice,  
 Seat of wisdom,  
 Cause of our joy,  
 Spiritual vessel,  
 Vessel of honour,  
 Singular Vessel of devotion,  
 Mystical rose,  
 Tower of David,  
 Tower of ivory,  
 House of gold,  
 Ark of the covenant,

Pray for us.

Janua cæli,  
Stella matutina,  
Salus infirmorum,  
Refugium peccatorum,  
Consolatrix afflictorum,  
Auxilium Christianorum,  
Regina Angelorum,  
Regina Patriarcharum,  
Regina Prophetarum,  
Regina Apostolorum,  
Regina Martyrum,  
Regina Confessorum,  
Regina Virginum,  
Regina Sanctorum omnium,  
Regina sine labe originali  
concepta,

Ora pro nobis.

Regina Sacratissimi Ro-  
sarii,

Agnus DEI, qui tollis pec-  
cata mundi,

Parce nobis, DOMINE.

Agnus DEI, qui tollis pec-  
cata mundi,

Exaudi nos, DOMINE.

Agnus DEI, qui tollis pec-  
cata mundi,

Miserere nobis.

¶ Ora pro nobis, sancta  
DEI Genitrix.

R. Ut digni efficiamur pro-  
missionibus CHRISTI.

Oremus.

**G**RATIAM tuam quæ-  
sumus DOMINE, men-  
tibus nostris infunde, ut qui  
Angelo nuntiante CHRISTI  
FILII tui incarnationem

Gate of heaven,  
Morning star,  
Health of the weak,  
Refuge of sinners,  
Comforter of the afflicted,  
Help of Christians,  
Queen of Angels,  
Queen of Patriarchs,  
Queen of Prophets,  
Queen of Apostles,  
Queen of Martyrs,  
Queen of Confessors,  
Queen of Virgins,  
Queen of All Saints,  
Queen conceived without  
original sin,

Pray for us.

Queen of the most holy Ro-  
sary,

Lamb of GOD, who takest  
away the sins of the world,

Spare us, O LORD.

Lamb of GOD, who takest  
away the sins of the world,

Graciously hear us, O LORD.

Lamb of GOD, who takest  
away the sins of the world,

Have mercy on us.

Pray for us, O holy Mother  
of GOD.

That we may be made worthy  
of the promises of CHRIST.

Let us pray.

**P**OUR forth, we beseech  
Thee, O LORD, thy grace  
into our hearts, that we to  
whom the Incarnation of  
CHRIST thy SON was made

## 242 PRAYERS TO THE BLESSED VIRGIN

cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem CHRISTUM DOMINUM nostrum. Amen.

known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same CHRIST our LORD. Amen.

### MEMORARE

**R**EMEMBER, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

### PRAYER OF SAINT ALOYSIUS TO OUR BLESSED LADY

**T**O thee, O holy Mary, my Sovereign Mistress, to thy blessed trust and special charge, and to the bosom of thy mercy, this day and every day and at the hour of my death, I commend myself, my soul and my body; to thee I commit all my hope and all my consolation, my distresses and my miseries, my life and the end thereof, that through thy most holy intercession and thy merits, all my works may be directed and disposed according to thy will and the will of thy Son. Amen.

### PRAYER OF ST FRANCIS XAVIER

**O**MARY, my Lady, the hope of Christians, and Queen of Angels and of all the saints who are with God in Heaven, I commend myself to thee, my Lady, and to all the saints, now, as if it were at the hour of my death, to preserve me from the world, the flesh and the devil, the enemies who plot against my soul, employing all their power, and hoping with deadly hate to thrust it

down into hell. Hinder this, O most tender Mother, I beseech thee.

**M**ARY is the length, the breadth, the height, the measureless depth of mercy. The length of this mercy reaches unto the last day, to help all who invoke her; its breadth fills the earth; its height has reached the heavenly city; its depth has obtained the salvation of those who sit in darkness and the shadow of death.

St Bernard.

#### PRAYER OF ST THOMAS AQUINAS

**O** VIRGIN full of all goodness, Mother of Mercy, I recommend to thee my body and my soul, my thoughts, my actions, my life and my death. Obtain for me the grace of loving thy SON, my SAVIOUR JESUS CHRIST, with a true and perfect love, and after Him of loving thee with my whole heart.

#### PRAYER OF ST BERNARD

**O** THOU, blessed among women, and blessed beyond them all, thou alone art Mother of God, mistress of the universe, and queen of the world, the dispenser of all graces, the beauty of the Church, incomprehensible in the plenitude of all virtues, gifts and graces; thou the temple of God, the garden of delights, the example of all the good, the consolation of the devout, the gate of heaven, the joy of paradise—and what higher praise can be given?—the joy of God most High. We can but feebly stammer forth thy praises, but do thou, we beseech thee, give strength to our feebleness, that we may able be to sing them worthily through all eternity. Amen.

**I**N perils, in anxieties, in doubts, think of Mary, call on Mary, let her name not depart from thy lips, nor her thoughts from thy heart. If she holds thee, thou shalt not fall; if she protects thee, thou shalt not fear; if she leads thee, thou shalt not weary.

St Bernard.



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**S**T BERNARD says of our Lady: "If thou find her to be altogether full of a mother's tenderness and grace, full of gentleness and mercy, give thanks unto Him, who with vast abundance of His goodness has given thee such an advocate, in whom thou canst not but trust. Consider then with what feelings He hath willed that we should know Mary, He who hath given to her all grace, so that if we have any hope, any grace, any salvation, we know that it runneth over from her abundance. With all our hearts, then, with all our deepest affections and longings let us honour Mary, since this is the will of Him who hath been pleased to give us all things through Mary."

**O**LADY, Queen of Heaven, my Mother Mary, I offer thee my memory and my imagination, begging of thee by thine Immaculate Conception that I may never let them dwell but on things pleasing to thee. Ave.

**O**LADY, Queen of Heaven, my Mother Mary, I offer thee my mind and understanding, begging of thee by thine Immaculate Conception that I may judge and esteem all things according as they are pleasing to thee. Ave.

**O**LADY, Queen of Heaven, my Mother Mary, I offer thee my heart and my will, begging of thee by thine Immaculate Conception that I may choose and love only those things that are pleasing to thee. Ave.

**O**MARY, by thy love for Jesus and for me, I beg but one more grace of thee, never to let pass an opportunity of serving thee, and to persevere in fervour till death.

Nos cum prole pia  
Benedicat Virgo Maria.

## PRAYER AFTER HOLY COMMUNION

To be said before a representation of CHRIST crucified.

**B**EHOLD, O good and most sweet JESUS, I cast myself upon my knees in thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of Faith, Hope and Charity, with true repentance for my sins, and a firm purpose of amendment, whilst with deep affection and grief of soul I ponder within myself, and mentally contemplate thy five most precious wounds; having before my eyes what the Prophet David put in thy mouth concerning Thee, O good JESUS: "They have dug my hands and my feet; they have numbered all my bones." (Ps. xxi, 17.)

*A Plenary Indulgence, applicable to the souls in Purgatory, is annexed to this prayer, recited before a representation of Christ crucified, to all who being truly penitent, after Confession and Communion, spend some time in prayer for the Sovereign Pontiff.*

*Say five Paters, Aves, and Glorias for the Pope's intentions in order to gain this indulgence.*

## INDULGENCED PRAYERS

**E**TERNAL FATHER, I offer Thee the Most Precious Blood of JESUS CHRIST, in satisfaction for my sins and for the wants of Holy Church. (100 days.\* Pius VII, Sept. 22, 1817.)

JESUS, my God, I love Thee above all things. (50 days.\* Pius IX, May 7, 1854.)

O Sacrament most holy, O Sacrament divine,

All praise and all thanksgiving be every moment thine. (100 days, Pius VI, May 24, 1776.)

O Sacred Heart of JESUS, thy Kingdom come. (300 days,\* Pius X, June 29, 1906.)

\* Each time recited.

O Sweetest Heart of JESUS, I implore  
That I may ever love Thee more and more. (300  
days.\* Pius IX, Nov. 26, 1876.)

JESUS meek and humble of heart  
Make my heart like unto Thy heart. (300 days.\* Pius X,  
Sept. 13, 1905.)

Heart of JESUS, in Thee I trust. (300 days.\* Pius X,  
June 27, 1908.)

O Heart of JESUS in the Blessed Sacrament, burning  
with love for us, inflame our hearts with love for Thee.  
(200 days.\* Leo XIII, Feb. 6, 1898.)

Praised be the most Sacred Heart of JESUS in the  
Blessed Sacrament. (300 days.\* Pius X, June 12, 1905.)

O Heart of JESUS in the Blessed Sacrament, have mercy  
on us. (300 days.\* Pius X, Dec. 26, 1907.)

Divine Heart of JESUS, convert sinners, save the dying,  
deliver the Holy Souls in Purgatory. (300 days.\* Pius X,  
July 13, 1906.)

Sweetest JESUS, be not Thou my Judge but my Saviour.  
(50 days.\* Pius IX, Aug. 11, 1851.)

Sweet Heart of JESUS, be Thou my love. (300 days.  
Leo XIII, May 21, 1892.)

May the Sacred Heart of JESUS be everywhere loved.  
(100 days. Pius IX, Sept. 23, 1860.)

Blessed be the Holy and Immaculate Conception of  
the Blessed Virgin Mary, Mother of God. (300 days.\*  
Leo XIII, Sept. 10, 1878.)

### ACT OF RESIGNATION

**O**LORD, my God, whatever manner of death is  
pleasing to Thee, with all its anguish, pains and  
sorrows, I now accept from thy hand with a resigned and  
willing spirit.

(Pius X granted, March 9, 1904, a Plenary Indulgence  
at the moment of death to all who once during life, some  
day after Holy Communion, recite this Act of Resigna-  
tion.)

\* Each time recited.



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